

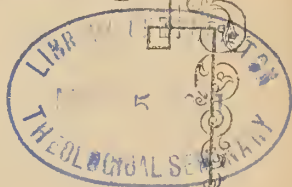




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THE  
FIFTY-EIGHTH  
ANNUAL REPORT

✓ OF THE  
A. B. C. F. M.  
AMERICAN MADURA MISSION,  
FOR  
1892.

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Madura:

PRINTED AT THE L. NON PRESS, PASUMALAI.

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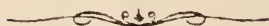
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# REPORT.

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## A. Prefatory.

THE first published report of this mission was issued at the close of the year 1842. It was entitled "A statement of schools under the care of the American Mission, Madura." Its fourteen, 12mo. pp. were occupied with an account of educational work done in the various schools then in operation at the five stations, and in a brief statement of plans proposed for the Seminary which had been opened during the year at Tirumangalam. The distinctively evangelistic work which had been done was not reported.

How largely the work then described has developed, and how many new departments of work have been opened and carried forward since then, will appear from the report now offered for the year 1892. That the tide has risen steadily higher and higher is in accord with the law which holds in the spiritual as in the physical world. The gratifying increase of the past furnishes motive also for renewed and enlarged effort in the future. The seed of truth which was planted in faith, and amid many discouragements, has inherent in itself the power and the potency of still larger and more abundant growth, yet none the less, it merits the most intelligent, and earnest and spiritual cultivation and care.

The health of members of the mission has been generally good. Miss Houston after five years of work in the city of Madura, left for America on furlough in May. Rev. J. E. Chandler, and Miss E. M. Swift returned to the

mission in September; Miss G. A. Chandler was married in June to Rev. J. H. Wyckoff of the Arcot Mission; and Miss Mary T. Noyes joined our number September 12th.

After an illness of several months Mr. Noyes died in Madras August 9th. Many years of faithful and efficient service bear testimony to the consecration of his life and the singleness of purpose with which he devoted himself to it. On the same day, though far removed from the scenes of his missionary life, died another whose name appears in many of the early reports of our mission,—Rev. Chas. E. Little. Both entered upon missionary life in the same year, and both would doubtless have continued to be through life, co-laborers, but for the loss of health which compelled Mr. Little to return to America.

Of the life and work of both, further mention will be made in the obituary notices in Appendix I.

Throughout the district much distress has been experienced from the scarcity of food attendant on the failure of the early rains, and in several parts of the district the entire failure of the latter rains, have made the outlook most serious. Mr. Hazen writes, that in some parts of the Manamadura and Tirupuvanam districts there was no rain in August or September, and none has fallen since. "The catechists tell of many families being without food for two or three days together. Some have emigrated in hopes of finding food elsewhere, and some we have been obliged to help in order to keep them from starvation."

Mr. Chandler says:—"There has been widespread scarcity of food. Very many of the people have either suffered for want of food, or have involved themselves in debts that will deprive them of everything they can earn for years to come."

Mr. Jones writes:—"There has been much distress in various parts of the Tirumangalam district. For several years they have not enjoyed a good crop, and those who owned lands have been compelled during these last years

to sell them, in part, and to dispose of their cattle. I have myself witnessed many people digging wild roots in the fields in order to satisfy their craving for food. Some have had to leave their villages and go to the mountains, or to other distant places in search of work. There are some in the congregations who are glad even to get the bran or husk of rice to eat, and there are many who lie down at night without having tasted food all day. Even the most prosperous and well to do congregation we have in the station has an average income of only Rs. 5 per family per month, or about Re. 1 per month, per capita, which certainly furnishes a meager support even for the lowest. And yet the outlook at the close of the year is darker than before, since the monsoon has failed and the fields are lying fallow."

Though not distinctively a part of our work, every member of the mission is interested in all progress made by our people in the matter of sanitation and wholesome surroundings. Cleanliness has an important relation to the gospel of grace, and we have endeavored to arouse our Christian community to go forward in securing for themselves improved circumstances. The matter of intelligent observation of sanitary laws seems to be largely a matter of education. If the catechist who lives among the people is a man with good ideas of cleanliness, and with sense to keep the matter before the community, his people will follow more or less his example and ideas, and the opposite of this is quite as true. The testimony of the missionaries generally, is that while much remains to be desired in this matter, yet our people do show improvement on what they used to be, and are on the whole cleaner than their non-Christian neighbors of the same grade. In the city of Madura, and, generally among those drawn from the better classes, and those whose education has influenced them, interest in sanitation is steadily increasing and considerably above the average.

Many have improved their houses during the past year,

and show an interest in such matters which is the promise of still better things to come.

The year under review has not greatly differed, from preceding years, in any opposition, public or private, to our evangelistic or educational work. Opposition there is, and will be, as long as truth makes bold to show a better way, whether of life or doctrine: but open persecution is less frequent than secret opposition, and might not be altogether unwelcome, as a test of sincerity and stability on the part of those whose greatest danger lies along the line of temptation to make their new religion, like their old, a matter of outward form rather than spiritual power. Among some, probably, the new freedom of life which education and Christian truth have awakened, shows itself in a zeal for self-assertion which is but a first step toward a liberty of thought and action long denied to the majority. One missionary says:—"I wish our people were more patient under persecution. There is too much resentment—too much desire to triumph over adversaries. They love litigation, and cling to the very mistaken idea that nothing is impossible since they have a white man to whom they can go to help them." On the other hand there have been some instances of real persecution, borne with heroic patience.

Mr. Jones writes:—"I have witnessed considerable persecution in the Tirumangalam district. The most striking case is that of the Shempatty congregation, whose church, and a majority of whose homes were burned down by their enemies for the double reason that their owners were Christians and *prosperous* Christians. This congregation was formed from among low caste people. Their high caste Hindu neighbors have threatened to root out Christianity from that village. More than once they have robbed these people of their crops and cattle, as they have now of their homes and place of worship. Even while the people were trying to save the church from the flames they were stoned away by these incendiaries. The Police

were so afraid of the ruffians, that they did not report the case, till compelled to do so and even then justice miscarried and the criminals escaped. It was to me a lesson of Christian patience that people so wronged did not retaliate as they might very easily have done."

Mr. Perkins also says:—"Many have shown an unusual degree of opposition, in some cases native officials even using their influence *as* officials, in intimidating and discouraging Christians and in preventing others from joining their number. In missionary work as in individual life it is the insidious influence of evil that is more to be feared than outward opposition. Secret persecution, without outward violence, does much to discourage many who would otherwise go on step by step toward a confirmed and noble Christian life. Four families who joined the Mandapasalai Station two years ago have thus been influenced to return to the Hindu life which they confessed to be too meager and unsatisfying to meet their spiritual needs. First a son, then a wife and her husband, then others weakened and finally went back saying 'We can stand this thing no longer: we must have friends: our lands and business, our whole living is mixed up with our Hindu relationships and we cannot live alone.' One man said: 'I know that the Christian religion is true, but my wife renders my life simply unbearable, and unless she comes I cannot,' and added 'Pray for her and for me.'"

So, whether opposed or welcomed, we have gone on in our endeavor to bring the truth, and the larger life, to all whether high or low. We have not had much to *say* about the "amelioration of the outcaste classes," but have done what we could, in giving them leaders and teachers, in visiting them in person, in building churches and schools for them, in helping them when in distress, pleading for them before the "powers that be," and in pursuing them with ideas of moral and physical cleanliness; what changes these influences have wrought, we rejoice in, and shall continue to strive for.



LORD WENLOCK'S VISIT.—In November Lord and Lady Wenlock with their suite visited Madura. It was hoped that Lady Wenlock might open the new Hospital for women but the incompleted state of the building prevented. In the compound of the East Gate Church a covered platform was erected and suitably decorated with flags and mottoes and plants. On the three sides of this platform were gathered the boys and girls of the various schools at Pasumalai and in Madura and also many native Christians. The Governor on his arrival was welcomed with singing, and after a few introductions, and further singing, an address of welcome was read in which reference was made to the progress of the mission, especially in education. Lord Wenlock replied in a brief but appreciative address. An action song by little girls and an English song by the Pasumalai College choir, followed by "God Save the Queen" in English and Tamil closed the exercises. We feel that such occasions are useful not only in making our work known to those in authority, but also in inspiring our people with a feeling that though they are still relatively a small community, yet they have a place and a share in all that is of public interest.

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## B. Evangelistic.

### 1. IN GENERAL.

(a) ITINERACY.—Two methods are followed in the work of the itineracy, the main difference in those methods lying in the number of men employed at one and the same time. In some stations a smaller number of men go by turns, the leader alone being the same, in each case. This work, done by men who move from village to village with a tent, stopping in one place only long enough to reach all the villages within accessible distance from the place of encampment, is full of interest, and during the season of the year best suited for such work, is carried on with much advantage, and with evident pleasure and zeal on

the part of the men. The missionaries, so far as other duties will permit, join with the pastors, catechists and evangelists in this form of work, and all esteem it as one of the most valued of our agencies. Through its means, congregations are formed, schools opened in response to requests from people before uninterested, books and Scripture portions sold and given away, scattered Christians discovered and provision made for their instruction, inquirers' questions answered, friendly acquaintances made, and Christian congregations aroused to new life and enthusiasm.

Mr. Perkins writes of the methods followed in Mandapalai Station as follows:—"In each pastorate we try to have two itineracies a year, often lasting ten or twelve days each. On each itineracy the pastor in that locality, eight or ten catechists, two evangelists and often-times, the missionary are present. We have found that these itineracy bands are very effectual in stirring up the people to take the last step which brings them into Christianity. Pastor, catechist or teacher may have done excellent preliminary work and yet have failed in actually prevailing upon the people to forsake caste and announce themselves as Christians. But the coming of a large band of workers, the teaching, singing and preaching in and about the village for two or three days has given the necessary impetus which has caused them to give their names to be enrolled as Christians. Several congregations now existing in this station are known to be the direct result of such itineracies.

"Our usual programme for the day while on the itineracy is to gather together at day-light for prayer and then depart two by two to the surrounding villages. At eleven o'clock they come again to the tent and at a prayer-meeting give their report of the morning's work and experiences, and listen to the exposition of a passage of Scripture, then after eating and a short rest, at 3 P.M. they start out again for a repetition of the morning's work, returning at 6 P.M. At 8 o'clock in the evening all unite in assisting in preaching and singing at an exhibition of the Life of Christ with the

magic-lantern in some central place in the village where the tent is pitched. We have noticed that one of the most successful ways to hold a crowd is by introducing into the speeches songs of different kinds. It is surprising to find that some of the agents whose mental attainments do not seem to be very great, yet because they have this ability of singing and speaking in true native style, can hold the attention of the crowd remarkably well for such time as they may deem fit. Whereas some scholarly well reasoned address may fail to interest. As a general thing we meet with but little opposition in preaching on the itineracy, but during this year we have had one outbreak in a very bigoted place when the people were determined that we should not be allowed to preach. We had been warned that trouble would occur but the preaching during the day had been attended with no disturbance. However at night, at half past nine, after we had been preaching for about an hour by means of the magic-lantern and had turned off the light and the agents were quietly returning to their tent, a shower of stones came upon us. It was impossible to tell in the dark who of the crowd were the guilty ones, but the next day the assistance of the Police was called in and their investigation resulted in the head-man of the village coming to the missionary's tent and apologizing for the rude action of the people and assuring us that we might preach as often as we desired and no such rudeness should occur again. Of course we gladly accepted their statement and the second night no disturbance occurred at the preaching. After holding preaching services in public places we often go to the houses of those who seem to be especially interested in the subject and talk more directly and personally with them. During the last itineracy of this year, in the month of November, we noticed a far greater interest in the preaching of the word and the questions arising therefrom than at any time during the year, or for the past five years. The thoughts of the people were undoubtedly solemnized by the fast approaching famine and an almost universal reply to our presenta-



tion of the claims of Christ was 'If your God can send rain, we will forsake ours at once and accept Him.'

"The general interest and attention which they gave was greater than it would have been had their wordly circumstances been better. Of the itineracy in general we would say that we consider it one of the most apostolic, effectual, and satisfactory ways of bringing the gospel to the people."

Of this form of work as carried on in the Madura Station, Mr. Chandler writes:—"One pastor takes a band of men out with him on an itineracy every month, when the weather is favorable, and spends the six days between two Sabbaths in visiting every village within reach of the place of encampment. Sometimes the tent remains in one place the whole time, but more often it is moved, at least once during the week, to some place from which other villages can be conveniently reached." Mr. Chandler says "I try to meet the men one or two days of each itineracy. Occasionally Mrs. Chandler has accompanied me, and once the three missionary families of the station all went together and we had a most interesting day. In the large tent the ladies were holding the attention of a group of women and children with pictures of the Sunday-school lessons; Dr. Van Allen was administering medicines and performing minor surgical operations before an equally interested crowd gathered under the shade of a tree; while a third party in the small tent were talking over the work of the day and preparing to hold a service in the hamlet near which our camp was pitched.

"We use the magic-lantern at times. The pictures hold the attention of the people, but pictures that have been repeatedly shown lose their interest.

"The large pictures illustrating the lessons of the International Sunday-school Series are often as useful as the magic-lantern, because they can be used by day as well as at night and can be conveniently carried about. One evening we attracted the whole population of a small village, who showed great interest in coming to what they called a Nadaka or show."

In Tirumangalam Station this work is carried on with the double purpose of carrying the gospel to the Hindus, and of strengthening the congregations. So far as possible encampments are arranged in the vicinity of Christian communities. During the day time the gospel is preached in the surrounding villages to non-Christians, and the evenings are devoted to rousing meetings for the quickening and uplifting of the congregations.

Mr. Jeffery in reporting the usual work done on the itineracy in Battalagundu says:—"Only once has opposition occurred. At Nellakotai the preachers of the Madras Hindu Tract Society told the catechists who were holding an itineracy there that if they dared to preach on the streets they would be insulted. They dared them to do it, and even when the Police were present, at the evening preaching service, cowdung and stones were thrown; the catechists have carefully abstained from any allusions to Hindu religious ideas, and have preached the simple truths of the gospel."

The Melur catechists have followed a systematic plan, in the working out of which they have visited every village in that taluq during the year under review. Mr. Hazen himself has spent twenty-six days with his men in this work in the three stations under his care.

In this station a new departure has been made, in that two itineracies conducted by women, are reported. The women engaged in the work, were the Bible women assisted by the wives of catechists and some who were not in the employ of the mission. Their enjoyment and enthusiasm in the work were most manifest. Mrs. Hazen relates incidents of their work as follows:—

"Six of the Christian women including three Bible women went on an itineracy of three days, to twenty-eight of the villages nine to twelve miles distant from Melur. In some of the villages, they held singing and preaching services in as many as fifteen or seventeen places that all the people might have a chance to hear. In most of these

villages this form of presenting the gospel has the charm of novelty and the people listen most eagerly. In only a few places has either the message or the messengers seemed to be unwelcome. In one village a Bible woman and two school-mistresses met with such a cool reception, they were inclined to give up the work for that day. But on second thought went to a group of trees in a field and each prayed in turn that the Lord would prepare the people in the next village to receive them kindly. The prayer was answered abundantly. They were welcomed as friends, mats were spread for them to sit on, and the people listened attentively and respectfully. Finally some one said 'We cannot see your God. We do not know how to worship Him. Will you not show us how?' So the three women kneeled and offered prayer, and the silence was only broken once by a woman coming up in a noisy way and inquiring. 'What is the show? What are you all doing here?' 'Hush said the leading man, they are talking to their God, you must be quiet.' When they arose to their feet, several of the audience still had their hands over their mouths in a reverent way according to their custom. The people gave each of the women a handful of grain and cordially invited them to come again."

(b) STREET-PREACHING.—This is another of the methods which experience has proved valuable. It forms a part of every catechist's work and is used systematically and effectively in the streets of all large places. If interruptions are occasional, and the noise and confusion distract attention from the theme of the speaker, still the seed is sown, and many hear.

In some places the catechists have been able to enlist the more active members of their congregations in helping them. In Melur a Christian carpenter engages in this work with the catechist and missionary; in Periakulam a Christian trader is earnest and faithful in devoting the Sunday afternoons to this work.

In Kambam, a blind lad, who has been taught to read

from a raised-letter copy of John's gospel, makes good use of what he has received, and draws and holds a crowd whenever he preaches on the street, and, in two other congregations of the same station, individuals are faithful and constant in this form of evangelistic work.

Mr. Perkins has tried street-preaching and bazaar-preaching. Of the latter, at least during the weekly market, he sees no specially hopeful signs. "The people are so full of their business and so much occupied in meeting friends and acquaintances, and there is so much noise, confusion and bustle about the market itself that it is doubtful whether any quiet serious thought of religious concern can reach the minds even of the few who are willing to listen. At such times we are more likely to be disturbed by men under the influence of liquor. We prefer to spend our force and energy where conditions are more favorable."

Mr. Jeffery has conducted on the Sabbath evenings for two months in succession, a series of street-preaching services taking for his subject the "Life of Christ," and illustrating with magic-lantern pictures. The services have been very popular—from two to three hundred persons giving close attention each evening. In Dindigul, street-preaching is regularly carried on by the pastor and others assisted by the boarding school boys as a choir.

In the city of Madura four preaching places are regularly occupied every Tuesday evening by bands of Christian workers chosen each month by leaders who are themselves appointed by the missionary. The same topic is used at each of the places on the same evening. In addition to this a church-member has preached daily in the streets for several months having the assistance of several young men in singing. "In the great Chithrai festival in April" Mr. Chandler writes:—"We had the co-operation of preachers from several of the other stations, and preaching was carried on every morning and evening for five days, the preachers all meeting together at noon to report to



each other, and to make further plans. It was a pleasant instance of fellowship in Christian work, when at the close of an evening service, (during which stones had been thrown at us), a stranger asked permission to add his testimony, and presented the claims of Christ in a most loving and effective way. We afterward learned that he was a catechist employed in Ceylon."

(c) **READING ROOMS.**—In Madura there is a well-furnished reading room that receives regular fees from Hindus as well as Christians and is constantly used and much appreciated by them.

In Dindigul there have been several attempts to open a reading room and put reading matter within the reach of the educated young men of the town, but without such support as to render the experiment a success. In most of the large towns in the district there are but few men of such education as to make a distinct call for effort of this kind.

(d) **WORK AMONG INDIVIDUALS.**—Away from the educational communities the reading public is not large. Yet there are many thoughtful men whose minds are turned in the direction of inquiry as to the vital force of Christianity, who come to the missionary for conversation and to gain information on religious matters. Such instances might be enumerated at considerable length. Mr. Perkins mentions the case of one who had heard much and thought much in regard to Christianity, who came to him with written questions on subjects such as the doctrine of a future life in heaven,—the form of a spiritual Divine Being,—the limits of human life—and the true means of securing happiness.

Upon another occasion a missionary was awakened at night by a call from some one on the verandah, and going to the window found a young man of some education and influence who had come at night, with two young friends whom he had interested, hoping to avoid observation while

he made further inquiries about the person and claims of the Christ.

A priest in the Hindu temple of one of the villages visited on an itineracy, came privately to make further inquiry as to the matters publicly proclaimed. Time and opportunity being given him he asked many questions and among them such as these:—"If Jesus was such a good man as he appears from the Bible to have been, why did the people wish to crucify Him? If He had such power why allow such an indignity? The Old Testament is a revelation of olden times, the New Testament of later times,—is there to be no new revelation for the present and future times?" On going, he said—"I have a Bible, I read it and understand much, but cannot accept it all."

Of work especially for Mohammedans, Mr. Chandler writes:—"For a part of the year we had with us a converted Mohammedan preacher, and we made special efforts to reach that class of people through him. Many listened to him, and some were favorably impressed, but much opposition was soon aroused, and the man resigned his work."

Mr. Jeffery reports a very interesting Bible class held every Thursday in the house of a Brahmin in Battalagundu. The class numbers from three to eight persons, besides a number of boys. They are all intelligent, and show considerable interest in the lessons.

He reports also two Mohammedans who are reading the Bible and comparing it with the Koran.

(e) Y. M. C. A.—Organized work, carried on by Young Men's Christian Associations, is reported from nearly all the stations of the mission. Such work has a distinct place in connection with the churches, and while the gymnasia and libraries and employment committees and other appointments of similar societies in Western countries, are not called for, nor possible, in all associations here, yet the work of young men in behalf of their fellows is as much needed here as anywhere, and we rejoice in all such work.

An association is reported in connection with the Dindigul Church which holds regular meetings for interchange of thought in intellectual and religious matters, and engages in evangelistic work as well.

"There is a Y. M. C. A. in Madura. Monthly lectures are given in English, besides occasional ones in Tamil, and these are attended by a number of the best class of Hindu gentlemen. The association also interests itself in temperance work and one of its members is recognized as a member of the General Temperance Committee that represents the temperance work of the city."

Mr. Jeffery reports three Y. M. C. As. in Battalagundu Station organized during the year. Thus far the large part of their object has been to carry on street-preaching in an organized way. One evening in the week they meet for prayer and Bible-study, and one evening for street-preaching.

The week of prayer for young men was observed by daily prayer-meetings and a special street-preaching service. A conference of the three associations was held in December, at which various subjects relating to evangelistic work were discussed.

(f) Y. P. S. C. E.—This form of associated endeavor also finds a place, and its members a useful work among the agencies of our mission. The constitution and pledge are similar to those in the United Societies at home, but some minor differences of administration have been adopted as more suitable to the ideas of Eastern life. These societies, are perhaps in no respect more markedly different from those at home, than in the absence of what is known as the social element. The sentiment of this country is not favorable to the association of young men and young women in such societies, and hence the young men and young women have separate societies.

Such societies are reported from Madura, Dindigul, Manamadura and other stations.

In Madura there is a society among the young men of the East Gate Church, which has done much for the spiritual growth of its members. In the Madura Girls' School the Benevolent Society has lately been reorganized as a Christian Endeavor Society, the members taking the pledge, and holding a weekly meeting for prayer at noon on Sunday. This society has a little Sunday-school of its own, into which twenty or thirty little children are gathered every Sabbath. In September this society held its annual meeting and gave a very pleasant entertainment. Some very pretty original songs reflected credit on the composers, and all the exercises, prepared entirely by the girls, aroused the enthusiasm of the audience. The society has raised about thirty rupees in offerings this year which will probably be used toward the support of a Bible woman. The chief modification which has been made in the usual methods has been the confining of active membership to those who have made public profession of their faith in Christ. As all, except the Hindu girls, consider themselves Christians, this distinction seemed necessary. They have also added daily prayer and Bible reading to the pledge for associate members.

Of this form of work in the villages of the Tirumangalam Station Mr. Jones writes :—"In several of the congregations I have been greatly cheered by signs of organized life and energy among the young men. In one of these congregations, recently, fifteen were received to the church at one time ; a number of young men have been organized as a Y. P. S. C. E. to go out into the neighboring villages, with musical instruments, to sing and preach. They have shown an amount of zeal and pleasure in this work which is most cheering. In another congregation the catechist has organized its four young men into a similar singing and preaching band. The gathering of the young into active associations for evangelistic work in connection with each congregation has been my earnest endeavor. I believe that a modified form of the Y. P. S. C. E. will be a great blessing to all our people."



Mr. Hazen reports that:—"In Melur the society is reaching a class of young men who formerly attended the boys' school. The meetings are attended by Hindus who seem much interested in the essays and other exercises. In Manamadura there is another society in connection with the boarding school. We can see the young Christians who belong to this society grow and develope in their Christian life in a very gratifying way. Weekly dues and entrance fees are dispensed with, but voluntary contributions are received and the society's mite-box shows good returns."

Miss Perkins speaks of the Endeavor Society connected with the boarding school in Arupukottai as having an excellent influence upon the children. The accessions to the church from the pupils in the school are "partly the result of the pledge adopted by the society, and which is used in connection with the children's prayer-meeting. We have followed as far as possible the constitution of the home societies, revising it only so far as seemed necessary to adapt it to Eastern ways. On the whole it is very well adapted to our children, and very useful. We have elected officers, and appointed committees, and are placing as much responsibility upon the children as possible, and we are conducting the weekly prayer-meeting, and monthly consecration service, to the evident interest and advantage of the children."

(g) SUNDAY-SCHOOLS FOR HINDUS.—Quite apart from the Sunday-schools in which children of our Christian congregations are gathered and regularly instructed, Sunday-schools are conducted in all the station centers for Hindu and Mohammedan boys and girls. These schools usually meet in the same rooms where the Hindu boys' and girls' schools meet during the week. Singing, the use of pictures, and picture cards, and the personal attention of the missionary lady, or gentlemen, are attractions enough to gather such schools anywhere and to hold them from week to week. In many cases, parents and other rela-

tives, and passers by, are attracted in, and impressions are made which may be expected to be lasting, and productive of much good. In some places Hindu and Christian boys and girls are taught in the same school, in others the boys' school meets in the forenoon, and the girls' school later on in the day. In the Dindigul school the lessons are on the Life of Christ, each gospel being continuously studied till the series has been completed. In other schools the lessons of the International Series are used; in still others the "Scripture Lessons" Series published by the Christian Literature Society.

The teachers of the day-schools assist as Sunday-school teachers, in some cases being gathered on some week-day evening for the study of the next Sunday's lessons. For musical helps we depend upon the "Children's Hymns and Lyrics" and in one or two cases the translations of Moody's and Sankey's Hymns published in Palamcottah, are used. Bible verses are recited, the Ten Commandments and the Lord's Prayer are repeated, and in some schools the Psalms are read or recited responsively. Occasionally prizes are given for attendance and for recitation but this is not general. In Melur a catechist goes regularly to each Hindu boys' school and gives a 20 minute talk to the pupils, using the picture roll for illustrative help. He has generally been welcomed, only one school having closed its doors to him after allowing him to come for a few weeks.

In Madura city there are ten of these schools. Some adults attend but the majority are children and youth from the day-schools. In one school the teachers are volunteers from the East Gate Church. Seven of these schools are carried on entirely by the catechists and teachers.

In Periakulam two schools are conducted, one for boys and one for girls,—the attendance has averaged one hundred, and many a chance listener has shown quite as much interest as the boys and girls themselves. There seems to be no limit to the extent to which this work might be car-

ried, except the want of efficient leaders. The average day-school teacher does not seem to know how to interest and hold children in such gatherings.

Of the schools in Arupukottai Mr. Perkins writes:—"We have three Sunday-schools for Hindus and Mohammedans, attended by more than one hundred children, the majority being Mohammedans. These schools were opened a year ago with some apprehensions, and against the advice of the teachers, who feared the effect would be detrimental to the schools during the week-day sessions. These schools have been a source of great satisfaction and comfort to us. It is most encouraging to hear the children recite Bible verses, and as we look back over the year and consider the regularity with which the pupils have attended the school, and the number and variety of Bible verses recited by them and expounded to them, we consider it a grand success, and feel grateful."

Of the Sunday-schools held in connection with the four Hindu Girls' Schools in Madura, Miss D. T. M. Root says:—"The children have been studying the International Lessons in Sunday-school. No adults have joined the schools, but some of the parents often come to listen and in some of the schools have attended very regularly for a time. We use the children's hymns and lyrics in all of the schools, and in one school a selection from the larger church hymn book has been used. The headmasters and their wives have been the teachers in the past, but in two of the schools girls from the Madura Training School have assisted. The opening and closing exercises are general, but, during the lesson, the children are grouped into classes. Prizes of books have been given this year to those children who came regularly for three months and who were able to repeat all, or in the case of the smaller children, a part of the Golden Texts of the quarter. Several of the girls who left the school in June attend the Sunday service. About two hundred of the Hindu girls from various schools came to the East Gate Church in June when Dr. Philips

addressed the children, and we hope a larger number will be present at the exercises on Christmas Sunday."

(h) **BOOK DISTRIBUTION.**—Last, but by no means least, we mention, among the evangelistic agencies of our work, the sale and distribution of books and tracts.

We do not employ colporteurs who give their whole time to this work, but we expect all our agents to interest themselves in it as they have opportunity. Grants from the American Bible and Tract Societies and Madras Religious Tract Society enable us to put the prices of Bibles and religious books within the reach even of the poorest, and such sales give many opportunities for subsequent conversation on religious topics. The catechists show a good degree of zeal in selling books and tracts, and the distribution of Scripture portions and of lyrical tracts has considerably increased. During the year 1892, there have been sold, and given away, of Bibles, New Testaments, and Scripture portions 4,296 copies, and of school and other books 13,953. The total amount reported from sales being Rs. 1,733.

## 2. AMONG WOMEN AND GIRLS.

### A. BIBLE WOMEN'S WORK.

(a) **IN MADURA AND VICINITY.**—During the early months of the year this work was in charge, as it had been for several years, of Miss Houston; upon Miss Houston's departure in May, the work was temporarily superintended by Mrs. J. S. Chandler, until the arrival of Miss Swift who took charge of this department, October first. The new Training School for Bible women, which has been opened by Miss Swift in connection with this work, is reported elsewhere.

Of the evangelistic work among women, Miss Swift says:—"Eight Bible women and four assistants have been at work during the year, and have had 825 women under instruction. This number is smaller than that of the preceding year. Miss Houston's illness and subsequent de-



parture, the illness and retirement of one of the most experienced Bible women and the consequent changes, account for the loss of numbers. I am gratified to find a most excellent spirit prevailing among the Bible women. One of these women was so impressed by the teaching of the parable of the talents that she induced quite a number of her fellow-laborers and other Christian women to meet in a weekly prayer-meeting, held at different houses from week to week, for the improvement of their spiritual life. They talk over their work, their own faults and weaknesses and are striving to lay aside all hindrances to usefulness. A number of the women have spoken to me of the blessing God has given them through these meetings. It is pleasant to note this work, begun and continued, by one of the native women with no immediate incitement from without.

“Our methods of work are very simple. These Bible women will go into any house where they are permitted an entrance, and ask to be allowed to read a little from the book they have brought with them. They seat themselves and open their Bibles while the women of the house gather around with curiosity rather than interest. As the Bible woman reads some passage from the life of Christ and explains who this person is of whom they are reading curiosity often changes to eager interest and when she rises to go she will have secured one or more pupils from among her audience. The new pupils’ names are entered upon our lists and the Bible woman or her assistant, goes every day, (or as frequently as the number of her pupils permits) to teach them to read. This means not merely to read the First Book, for, from the beginning, the women understand that they are to learn verses from the Scripture and when they can read sufficiently well, are to read from the Bible itself. Every visit gives the Bible woman opportunity to speak of Christ, and not only the women who are studying, but many others from the street and from neighbouring houses gather to hear her read and explain the Scripture portions. The women under their

care vary greatly in capacity for study. Some will learn rapidly, memorizing verses and hymns with apparent ease. Some will spend months in learning one verse, and seem utterly unable to grasp the meaning of what they hear. The work is often laborious, but the Bible women are working in nearly all cases with earnestness and some are carrying enthusiasm into all that they do. We gather on Saturday morning for a Scripture lesson and for prayer. The Bible women bring requests for prayer for individuals thus showing their personal interest in those among whom they work. So far it has been my custom to talk with each one alone, as frequently as possible, in regard to her work, but our Saturday morning meetings are varied by occasional reports and conference meetings when incidents are related and difficult cases are brought up and discussed. My afternoons are spent in going about the city with the Bible women visiting, in turn, all the women who are reading with them. The Bible woman makes an appointment the day before, and I visit an average of three houses in an afternoon, hearing from five to seven women read. But in every house there is an audience of from five to twenty persons, and after the women have read to me and recited their verses, I make use of my opportunity to speak to them of our Lord and Saviour.

“While we gratefully accept this opportunity of making known the gospel to so many, we recognize this curious crowd that follow us through the ever open doors, as one of the peculiar hindrances to that form of personal work which has ever proved most effectual in winning souls to Christ. In an open house, where a whole tribe, one might almost say, live together, it is utterly impossible to see a woman alone; and in a crowd, with some to scoff and jeer and others to violently oppose, it is no wonder that the women find it so difficult to make an open declaration of their faith. But in spite of this difficulty I have abundant evidence that scattered all over Madura from the temple precincts to the very outskirts of the town hidden away in their homes, are many women who are truly

believers in the Lord Jesus Christ, and who respond to all that one has to say, and give something in return, with a spiritual understanding born only of the Spirit of God. Some among these women, whom I have seen and talked with, are known in their families and in all their neighbourhood as Christians, and do not hesitate to speak of Christ to their friends and relatives.

“The difficulties that beset us are; 1st, Such as are common to every form of Christian work and arise from the hardness of heart which refuses to receive the gospel message. 2nd, Those difficulties which grow out of the complex religious and social system which binds the people with bands of steel. 3rd, The peculiar hindrances which arise from the social position of women. When women have been trained most rigidly to servile obedience to husband and father, and to feel that the whole world for them, is included within the walls of their homes: and when in the absence of all social relationships without the household, family ties are so peculiarly strong, is it a thing to be wondered at that more of these believing ones are not deserting home and family to unite with our congregations?”

Of the same work Mrs. Chandler gives the following incidents, as related by the Bible women in connection with their visits to the women in their homes.

Mrs. Chandler says:—“Although few women have yet dared to openly confess Christ and join the Christian congregations of the city, there are many who in a quiet way make known their love for their Saviour, and confess him among their friends and households, and often when away from their homes on visits to relatives, they tell of the stories they have heard or read, and of the visits of the Bible woman, and so the seed sown here is scattered widely, to bring forth fruit in due season.

“A Brahmin woman shows herself a Christian by coming to the evening service at the church and by making her offering toward the work of the church. She says that

all she has is the gift of the Lord and she desires to express her gratitude in offerings to His service. Another woman gives to the church, what she can, from the proceeds of needle work, we might almost say gives to *her* church so great is her evident pleasure in each such gift.

“This work done among the women is often blessed in its influence upon the men of their households. One man, so influenced, died, after a long sickness, the death of a Christian with prayer on his lips to the very last. Shortly before his death he called his wife to him and told her that after his death she must not wail and lament for him because he was going to the Heavenly city, and enjoined her never to give up the Bible which alone could comfort and help her. After his death she would not allow any wailing or noise in the house as she said the Lord had taken her husband to be with Himself.

“Many of the Hindu women who have learned the ten commandments declare that it fills them with shame and fear to go to the temple to worship their goddess Meenatchy.

“A silk-weaver woman who had gone to a great festival was asked if she had worshipped the idol while there. She replied that ‘idol worship was forbidden by God’ and said, ‘the idol has no life to receive and eat, the fruit and cocoanuts our people offer—no, I did not worship it.’

“One aged woman upon hearing of the sufferings of Christ for sinners was greatly moved, and said with tears, ‘Will He receive *me* now? My whole life has been wasted and spent in vain. Can He forgive me?’ When told of Christ’s promises, and how He received sinners when on earth, she began at once to say with trembling voice—‘O Lord Jesus, I am a poor sinner, save me.’

“An illustration of simple faith in prayer may be given. A girl who had been in the Hindu Girls’ School, was overheard by her mother, praying that after her approaching marriage there might be no hindrance to her reading her



Bible. The marriage took place, and, for a while, all went well, till her husband objected to, and then forbade her doing so. But in faith and silent prayer she besought the Lord that this burden might be removed. Her prayer was answered in her husband's rather ungracious permission that she might do as she liked. She now has perfect freedom to worship her Lord, and her faith and prayer take hold of a time when her husband shall himself join with her in this new and living way.

"A silk-weaver woman rejoices to tell of the blessing she has received from learning to read the Gospel, and from prayer. The conversion of her son from evil ways she attributes to her own and others prayers for him, and when the missionary lady visited her in her home she presented the young man, and with glad, but trembling voice, said 'This is my son for whom we prayed: he was lost and is found, he was dead and is alive again.'

"One woman who had studied under Mrs. Capron, bore witness to her love for Christ, and her confidence in Him, when being filled with grief at the death of her son, she said to the Bible woman 'I know not why my Father has sent this sorrow upon me, but even though He continue to afflict me, as long as I live I will trust Him and be patient. And after I die, will He not in the last day remember of me—No matter what sorrow I sent her she always clung to my feet? Let His will be done.'

"The women employed in evangelistic work in Madura have this year done good service in the three great festivals. They went in companies among the people and had many hearers as they preached of Christ. The novelty of seeing women associated together in the work of preaching, attracted crowds of people and the gospel message was most earnestly delivered."

Of this work in the villages of Madura Station Miss M. M. Root writes:—"Previous to the year 1890 there had been but little systematic work carried on among the Hindu women in this station. In villages where a catechist

or teacher was stationed, and in other villages visited by the missionary and missionary lady attempts were made to reach the women but in most of the villages no regular course of reading and instruction was in operation. During the first months, only one Bible woman was employed in this village work. The plan was to follow on from villages nearest the town, to those more distant. Beginning first with two villages, this pioneer Bible woman pushed her away on until now she alone has seven villages under her care.

“This village work for women was begun on a small appropriation. At first it was feared that no suitable women could be found for the work, but in a most wonderful way money has come in just when the next forward move was to be taken, and women have appeared, as they were needed, who were willing to undertake the work, though it required no small degree of perseverance and courage on their part to go to the ignorant village women with no certainty that their visits would be welcome.

“Soon work opened in villages at too great a distance for the Bible women to walk back and forth every day. Then, two women were sent out in a small native cart. They generally started about eight o'clock in the morning and returned at night. In this way many villages have been reached. As the work extends many difficulties arise as to the best method of conducting work in distant villages. In three or four of the villages, where catechists are stationed, their wives have been employed. For several reasons this is objectionable. For one thing, these catechists' wives after they have seen well to the affairs of their own households have not the time to attend properly to the Christian women of their congregations if they have much work among the Hindu women. But often there are no other suitable Christian women who can undertake the work. It is not generally best to place a Bible woman in a village where there are no other Christian women, though the experiment is being tried in one village.

"Very few of the women belonging to the Kalla or robber caste have shown any desire to learn to read, and it is quite difficult to reach this class of women. One Christian woman from this caste, having relatives in the village, where she had formerly lived, applied for work and was sent to this village to do what she could among her relatives. Thus far she has done very well. The women about her are very poor, and are obliged to work in the fields during most of the year. But, in a large village, mostly of robber caste people, two miles from where she lives she has interested a number of women in reading.

"Many of the village women are awaking to the thought that life may hold for them something more than mere drudgery, and idle talk. The Bible women as they go here and there, often meet women from other villages who ask them to their homes and teach them.

"We hope to reach all the villages of the station, and we expect the way will be opened for us.

"When I see how hard many of these village women work, and the poverty among them I wonder at their perseverance. Think of a woman out in the field holding a stick in one hand with which to drive away the birds from the ripening grain, and in her other hand a book from which she is learning her lesson!

"Less opposition is met with from the men; less often are the old objections brought forward; for they see for themselves that women can learn; they see that they become more gentle, and that learning does not interfere with household duties.

"The Bible is regularly taught in the houses. A preference is sometimes expressed for the Government school books, but after the Tamil First Reader, they are expected to use a book of Bible selections and when they are further advanced the Bible itself is used. The Bible women meet with many questions as they go among the people. 'Your religion seems to be a good religion, but do all the Christians live up to it?' To meet this and

similar questions the Bible women need to be well instructed and apt in speech. One of them, talking to a man about the worship of idols answered him so well that some one from the crowd said to the man 'Your case is dismissed.' An incident will illustrate the courage and faithfulness of the Bible women under opposition. One woman, on visiting one of her pupils, to teach a Bible lesson, found in the house a Sanniyasi who spoke rudely to her and told her not to come there again to teach the Bible. But she came the next day, and on inquiry found that the mother in the home had called in this sorcerer to cast out the devil in her daughter. The Bible woman read from her New Testament how Jesus had driven out devils, and emphasized the thought that He alone could do so. When she visited the house again the sorcerer himself accorded her permission to teach the Bible, and after his departure the old mother admitted that the Bible woman had spoken the truth, that sorcerers could not help them, and that they had given him their money in vain.

"There are now nearly five hundred women reading, whose homes are in thirty or more villages. Seventeen women have been employed in the work during the year.

"I have been out in a tent for a day at a time, several times, and hope during the coming year to spend more time in touring among the villages. I find I can get much nearer to the women in this way. Driving back and forth the same day consumes too much time. In a numbers of villages where I have been there are only boys' schools to which parents do not, as a general thing, like to send their girls; in other villages there are no schools either for boys or girls. I think the next forward step for women's work to take, is the opening of a system of Hindu Girls' Schools in the villages similar to those in the city. Then, as the girls leave these schools they would join the home-instruction department. If all the girls and women of this generation could have the advantage of this school and home-instruction, the next generation

would be far on its way toward accepting Christ as their Lord and King."

(b) IN OTHER STATIONS.—Bible women are at work in all the stations of the mission, and their work is superintended by the ladies. The following reports have been presented.

Of the work done in Pasumalai Station Mrs. Washburn says:—"For the first time, in the work of this station, a number of Mohammedan women have cordially welcomed the Bible woman to their homes and have listened with an interest that is most gratifying.

"Among Hindu women the work continues and increases. The Bible women were welcomed in two villages, where they had not been received heretofore, the invitation to visit the women, in one place, coming cordially from the headman of the village. As yet there are no women learning to read there, but many listen to the reading of the Bible, and learn selected verses, and there is reason to hope that another year will include some from their number as regular learners. The feast days at Sikkandamalai have been occasions of considerable interest in our work. Women coming from places far away, some of them having already more or less knowledge of Christianity, and others hearing of it there for the first time, have alike showed a desire to know more about it, and a few have sought the Bible woman a second time to listen and enquire further concerning what they had heard before."

Of the work in Periakulam Mrs. Tracy says:—"The work of the past year has been encouraging. Two women have been employed, one of them only a part of the year. For a long time I sought in vain for a second Bible woman, in whose character should be combined consecration and energy, and hope I have secured at last a true helper. She seems to be doing her work with enthusiasm and faithfulness. The women of the town receive her kindly and welcome her visits to their homes, and she seems to be in earnest to do really spiritual work.



"The other Bible woman, a convert from Hinduism several years ago lives and works in her native place, a village in the Kaubam valley. She is too far removed for me to superintend her work very often, but the native pastor speaks of her as faithful in her work, and devoted. She has sold several Bibles during the year, and a considerable number of other books, and has received in contributions from her pupils more than Rs. 10, toward her support.

"Daily teaching is the work which we find most effective. The untrained minds of the women cannot retain and profit by religious talk, however good or pertinent that talk may be, it is only by the constant repetition of the simplest truths that their minds receive any impression. Access to many homes, where bigotry is now supreme, might be obtained if sewing and crochet work were introduced. On the other hand there are more, (who are *willing* to hear, without these inducements), than we have time to teach. The influence exerted upon the girls in the Hindu Girls' School is followed up in the homes from which they come, and mothers have said to us, 'our children have taught us to say the prayer which you teach them in the school,' and 'we only worship our idols because our husbands compel us to do so; we know they are false gods.'

"During the coming year we hope to secure another Bible woman for work on the north side of the river."

Mrs. Hazen writes:—"In Melur, the work among Mohammedau women continues to increase in interest. The number learning to read at present is fifty-nine, of whom thirteen are reading the Bible, and six others the life of Christ as found in 'Angel's Message.' All of these listen regularly, and many others occasionally, to the reading and explanation of the Scripture and the singing of Christian lyrics while in a few houses they request prayer to be made. Only a few, perhaps six or seven women, still refuse to learn verses containing the name of Jesus, while most of the women will repeat a dozen or more such verses.

"One month ago we sent one of the Manamadura Bible women to work in Sivaganga. Knowing nothing of the town or its people, except its reputation for intense bigotry and opposition, she went with many misgivings and a heart that shrank from the task.

"But her first report was full of praise for the tender way in which the Lord had aided her. The first day she went with the other Bible woman. Entering a house of one of the higher castes, she was surprised to have a woman address her in most affectionate terms expressing great joy at seeing her after so many years. Her husband had been a writer in Manamadura and she was a pupil under this same Bible woman, during Mrs. Capron's time. After her husband's death she removed to a distant village. It seemed providential that she should be visiting relatives in Sivaganga at this time for she went with the Bible woman on the next day to the house of her own caste people, urging them to learn to read, and for her sake, the people received the Bible woman kindly. On the third day while wandering alone through the streets asking the Lord to direct her which house to enter, she was accosted by a Brahmin woman who proved to be a pupil of her's in Manamadura about nine years ago. She took her first to her own house, then went with her to the houses of her friends, introducing her to them in a most kindly manner. Through the influence of these two women, the Bible woman soon had fifteen pupils.

"One woman having bought a book and learned one lesson, was stung that night by a scorpion. The friends of course, declared that it was the Christian book and Christian teacher that caused it. The woman bravely met their taunts with the remark 'I suppose no one was ever stung by a scorpion who did not have a Christian book in the house. Strange that all the rest in this street who are learning to read were not stung by the same scorpion the same night. I will stop reading when they are all stung.'

“A woman in Tirupuvanam who had been married twelve years and was still childless although she had performed all the prescribed ceremonies for casting out the supposed evil spirit, hearing the story of Hannah said, ‘I too will praise your Jesus, and bring an offering, if He will give me a child.’ To prove her faith she gave eight annas at once. Recently during the severe illness of the Bible woman she brought her new born babe and laying it on the cot said, ‘Here is the Jesus child, Jesus only is the living God. I will praise Him all my life. Like Hannah I am willing to give it to the Lord. Will the missionary lady take it into her boarding school and bring it up as a Christian.’

“The work in the surrounding villages has been an interesting feature of the work in Melur and Manamadura. Twenty-one of the villages lying nearest to Manamadura and thirty of those immediately surrounding Melur have thus been visited, some of them many times. A large proportion of this work has been done on Sunday and very often other Christian women have accompanied the Bible woman. The school-mistresses and older girls of the boarding school went with the Bible woman to a village near Manamadura, hoping to win the children to learn Bible verses. After singing, showing Bible pictures and explaining them, they offered a handful of pease to every child who would learn a verse. Only a few had the courage to say the verse and receive the reward. One man struck his boy and sent him away, a mother seized her child and held him at a safe distance, and other children ran when spoken to. Inquiry revealed, that they supposed the parched pease were poisoned. ‘No one gives without being asked’ they said. We have asked you for nothing, so it must be you wish to kill us and have brought poisoned food.’

“At another place the Bible woman found the people all out winnowing grain ‘Why come to us’ they said ‘We are very poor people and can have but a small share. There stands the master, go to him and he will give what you need.’ On learning that she came not to beg of them but to give to them the bread of life they listened attentively while she



preached to them from the text 'Whose fan is in his hand.' An old man said to a Bible woman; 'Are you one of the women, who preach about Jesus in the villages?' 'Why do you ask?' she said. He replied 'I have worshipped my gods faithfully from my youth until now. But they are angry because I have committed theft and murder and for many years I have had neither health nor happiness but continuing sickness and trouble. One night I stole a sheep and killed it and once and again have stolen a fowl, killed and eaten it. For these sins of theft and murder, the gods have stricken me with blindness. In one village where I asked for alms they told me that if I wished to get rid of my sins, three women from Melur would tell me the right way. I am glad I have found you. Tell me all about your God Jesus. What must I do to get rid of my sins?' A Brahmin schoolmaster bought Scripture portions of the women on the itineracy and set his boys to studying them at once.

"A woman in Melur was so ill that the relatives thinking she was dying began the death wail. Two Bible women hearing the noise, entered the house and asked permission to pray for her in the name of Jesus. A relative consented saying 'It can do no harm, she is dying surely!' In a half hour she was so much better that she could speak and the friends were loud in their praises saying 'Wonderful! Jesus must be the true God.' Ever since her recovery the mother has desired that her children shall be brought up as Christians. Twice she has pursued her husband to allow the oldest boy to attend our boarding school, but at the last moment, when the cart was ready to start, he feared his caste people and withdrew his permission. The mother is also desirous that her last child shall receive a Christian name. Two of the Melur Bible women went to Sivagunga for three days' house to house visitation. They preached in fifty-nine houses, to 1,819 women and returned with beaming faces and an interesting account of their reception and experi-

ence. It did them good and the seed sown then has resulted in a second woman being sent there to work."

Of the work in Arupukottai Miss Perkins reports:—"Within the past year, the study of the catechism has been introduced among the readers; Scripture texts, and the Bible stories have been taught to those not able to read. On account of the increase of Bible study there has been dissatisfaction on the part of some of the readers. Eight women who were studying in order to be able to read Hindu books refused to be taught the Bible. For this reason, they were dropped from the list of readers for some time. Finally some of them called the Bible woman and said 'If you will only come and teach us again we will study anything you wish.' I visited them recently and was gratified to find them willing to answer questions in the catechism and recite Bible verses and stories.

"A few others have stopped reading, of their own accord, for a short time, because they said they did not wish to learn such commandments as the second—"Thou shalt not make unto thee any graven image.' I have sometimes waited with anxiety when the first and second commandments were to be repeated but in no instance have I waited in vain. In many the desire to learn is stronger than their prejudice. Others perhaps are too ignorant to fully understand the words which they repeat, while some really seem to receive the word into good ground.

"A young widow has during the year given up rubbing ashes and the worship of idols. I would gladly take her into the school and fit her for a worker if she were ready to leave her friends. Persecution has begun and by this means she may be driven to us.

"A closing prayer is made in all of the houses which I visit, invoking a blessing upon the house, and the readers. In one of the houses, during this closing prayer, I was disturbed by talking. Looking up I found the cause of remark. The old mother of the family was standing reverently with her hand over her eyes. The women generally do not seem to object to our praying in their homes.

“We have about a dozen Mohammedan readers. One of them is so eager to learn that she asked if she could not be taught every day instead of two or three times a week. These women make no objection to studying the catechism but wish to answer the first question by saying ‘Allah’ instead of ‘Thevan’ or God. A woman to whom I gave a copy of ‘Peep of Day’ has been reading it to some of the members of her family. The mother enjoys hearing the stories and wishes her daughter to keep the book; yet she fears the visits of the Bible woman, and wishes her daughter to stop studying.”

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## C. Christian Nurture.

### 1. AGENCY.

In the work of building up our Christian community into self-supporting, self-propagating churches—a work broader, and in many respects more difficult, than that of merely proclaiming the gospel message, we depend very largely upon the agency and co-operation of our native assistants. These we endeavor to train for their work before they enter upon it, and to follow up with constant superintendence in every form of work to which they are appointed. We do our utmost to give them all the intellectual and spiritual stimulus that we can: we gather them in annual, semi-annual, and monthly meetings for reports of their work and for study and conference. So far as possible we inspect their work personally in the villages, and by correspondence with them, and our constant endeavor is to keep in the closest possible touch with them, and through them with the needs and growth of those to whom they minister.

We look to them to be, and to become more and more, the guides and leaders, intellectually and spiritually, of their communities. We have reason to rejoice in such a

body of men and women, through whom to reach the conscience and win the confidence of the people. As leaders they are sometimes obliged to assist in securing the rights of their people, and in all legitimate ways to help them during times of persecution, but we discourage, to the utmost, their engaging in secular work. We aim to give them such support as shall make a comfortable living possible for themselves and we expect them to do their work with singleness of purpose, and in spiritual motive. In proportion as they do this, we see the results, in the progress of their people. In so far as they fail their failure is largely the result of their inherited limitations, which, in large measure, only time can eradicate.

(a) PASTORS.—Of ordained men nineteen are in charge of churches, and two others are engaged in educational and literary work. Those who are engaged in pastoral work have also a limited authority in the superintendence of other agents whose work is situated in the villages where church-members reside.

The work of spiritual care for their local congregations is their first concern; besides this, they engage also in itineracy work and in visiting the smaller congregations within their respective pastoral charges. They are generally men of superior quality, and larger experience than our other men, and have justified the confidence we place in them. They are supported,—without any grants from the Board,—by the contributions of the people, and by grants-in-aid from the Native Evangelical Society. In times of scarcity the matter of their support becomes a cause of anxiety, but as the Christian community increases in number, and in means, this difficulty, it is hoped, will gradually diminish.

The missionaries' reports in regard to their spiritual work, and in regard to assistance rendered by them in counsel and co-operation, are most cordial. Of one pastor, his missionary writes, "He is my most efficient helper, and zealous in every work," of another, "He has shown a spirit

of fidelity to the purity of the church of which he is pastor, in many ways, especially in bringing forward for discipline those that have been disorderly, even when personal relationship made his doing so a matter of some delicacy. Of still another—"He has shown a wise discretion in keeping out of factions and disputes, even when there seemed to be a personal advantage to himself in interfering."

Of such reports a large number might be given. Extracts from the reports of the pastors themselves will be found in Appendix II.

(b) CATECHISTS.—Of this class of native agents there are 140, who are engaged partly in evangelistic work and partly in the religious instruction of Christian communities, scattered all over the district in more than 400 villages. In the larger congregations their work is sometimes supplemented by the assistance of a teacher, and in many of the stations individual catechists have charge of several small congregations, to each of which they devote a part of their time. Some of these men are not inferior, in attainments, experience, or influence, to the native pastors, and it is from such that vacancies in the pastorate, caused by the death or the infirmities of age, are occasionally filled. Their zeal, and intelligence, and faithfulness make them a most valued class of agents. They need constant superintendence, and in proportion as this is given, their work rises in value. Some of them are deficient in energy, others in spiritual apprehension, but of all, it may be said, that they aim to do, and in large measure really accomplish, good spiritual work.

Of this class of agents one missionary writes as follows:—"Two of my men seem to have an influence over young men of good caste, though that influence cannot be without social prejudice to the young men. One young man has been led to a confession of Christ and has been baptised at Pasumalai. Another has declared himself a Christian but has not yet come forward for admission to the church.



Another catechist seems to be exerting a strong personal influence over several boys of high caste in his village. Their attachment to him is very strong, and he seems to be using it earnestly for their good."

Of another, his missionary writes, "I wish I had a dozen more men who had his faithfulness and spiritual power. When we shall come to see all our men as truly devoted to the highest good of their people, as he appears to be, we cannot fail to secure a very large and rapid increase of spiritual results."

Of still another, one says, "His sympathies extend to every member of the little community to whom he ministers. All feel that they have a friend and leader in their catechist."

Of one young man, it is reported: "I dropped in on his congregation one Sabbath morning without previous announcement, and was fortunate in taking him and them absolutely by surprise. I was as much gratified by what I saw, as they had been surprised at my sudden appearance. The catechist had finished the devotional part of the service and also his address, and was teaching them the lesson of the day. I waited till he had finished, and then by the results of the examination which I conducted on other lessons previously taught, satisfied myself that his work was faithful and true, and returned home grateful at the result of my visit."

Of the need of constant supervision, one missionary writes:—"I wish very much that we had a better and more systematic method of superintendence in the work of our catechists. In the absence of a resident missionary the constant sense of responsibility that should be felt by mission agents is largely withdrawn, and they are allowed to lapse into indifference and neglect of work. A graded system of superintendence which is well defined in its responsibilities is an urgent need in our mission to-day and would do more than anything else to strengthen our hands and cause our village work to prosper."

(c) **TEACHERS.**—Of masters and mistresses engaged in schools of all grades there are 302 in employ. They range from University graduates, to men and women of only the lowest grade of normal training, and constitute the working force engaged in teaching the 7,275 pupils in the 193 schools of the mission. Their work in its educational aspect, is judged by government examinations for Salary and Results Grants, and the work of religious instruction, which we deem of equal importance, is superintended by the missionaries and by those whom they appoint. Those engaged in the boarding schools and Hindu Girls' Schools, where superintendence is constant, have shown a most earnest spirit in personal concern for the religious welfare of the pupils, and many instances of the same kind of work, are reported from those engaged in village schools, which cannot in the nature of the case come so constantly under the eye of the missionary. Many of them are engaged in such evangelistic work as there is time for, on Sunday, and on holidays, and in vacation time.

That their work is efficient, and faithful, and valuable in spiritual as well as educational results, we have abundant evidence.

(d) **EVANGELISTS.**—This class of native agents came into existence as the outgrowth of a missionary spirit on the part of our native agency as a whole. They are supported by funds, raised for the purpose, by their brethren in the work, and often their support is the direct fruit of most self-sacrificing and consecrated giving. Their work may be regarded as an expression of the organized, self-denying effort of our native community, for those about them. These men number more than a dozen, all the stations but two having one each, and four stations supporting also a second. Their work is entirely among non-Christians, and is watched with interest by those who contribute to their support. Several cases of conversion are reported this year from Tirumangalam and Pasumalai Stations as the result of the work done by these evangel-

ists. One of them is the case of a respectable and wealthy land-owner of the robber caste, through whose influence a congregation will probably soon be gathered in his village.

(e) **MEDICAL MEN.**—The number and work of these men is not tabulated in the statistics, but they are none the less a valued agency. Their work is mainly in Madura and Dindigul in connection with the hospitals and dispensaries there, but there are also representatives in charge of the branch dispensaries at several of the out-stations where the large number of children, in boarding and other schools, need frequent and intelligent medical care. Their opportunities for evangelistic work are peculiarly wide, and their temptations to neglect such opportunities, peculiarly strong. That some of them are men of earnest spirit desiring to use their medical knowledge for the highest ends, we know. If all are not equally so, it still remains true that they relieve much suffering, and that they do it in a kindly, and helpful way, and make many friends. One missionary speaks of his medical assistant as very earnest in his co-operation in the Y. M. C. A. of the place, and all would bear willing testimony to the efficient help rendered in times of sickness and anxiety.

(f) **BIBLE WOMEN.**—This form of agency whose work is conducted among the women and girls of the Hindu and Mohammedan community, was first reported in the statistics of the year 1880 when their number was given at seventeen and the number of persons under their instruction as between three and four hundred. The number of Bible women has increased more than three-fold in the intervening years, while the number of persons under instruction has increased very nearly seven-fold. Their work of house to house visitation, and instruction, is carefully watched by the ladies who have in charge the work for women, and the reports made of their earnest spirit, and spiritual growth explain the rapid advance which has been made.

## 2. CONGREGATIONS.

The policy of our mission, from the very first, has been to receive under instruction all who apply for Christian teaching, whether they come from one motive or another, hoping to confirm in them a desire for, and secure in them the beginnings of, a religious life which may go on to baptism and church membership when they have been prepared to receive these high privileges by proper instruction and intelligent choice. Persons so received are classed as adherents, because they regard themselves, and are regarded by the Hindu community, as having chosen Christianity and turned their backs on Hinduism. Such persons come actuated by various motives, and representing various degrees of social status, as well as of intelligence. Sometimes social ties and petty persecution are strong enough to draw them back again to the old associations and life, but oftener they prove the sincerity of their choice, and become firm and fixed in their new profession. They enter upon a course of instruction in Christian ethics and doctrine, and show progress in proportion to their intelligence and receptivity. We believe this method to be justified by experience, but not to be without its imperfections and limitations.

Together with the advantages presented by our system of village congregations there are also certain disadvantages, the latter perhaps not necessarily involved in the system but certainly painfully manifest. The spiritual *vis inertia* for instance, with which every missionary has to contend in bringing his village Christians forward, and in preparing them for church membership, is perhaps, more than any thing else, merely Oriental indifference to endeavor.

It would probably be conceded by every one who has had experience in such work, that it is easier to interest people to become adherents than it is to induce in the same people, later on, any aspirations after the life, and joy and power, which are the spiritual results of Christianity.

The spiritual sluggishness and stagnation, the atrophy of spiritual faculties, which are the result of centuries of disuse of those faculties, is one of the most painful facts with which we contend. We are constantly striking from our congregation lists, the names of those who though nominally Christian show no desire for progress in the Christian life, no conscience in Sabbath keeping, no appreciation of the joy and dignity of a life distinctly Christian. If such revision of our lists keeps us as it certainly does from making larger nominal gains it at least expresses our desire for quality rather than quantity, and emphasizes our endeavor to secure such a pure and spiritual life as alone can make itself felt in the regeneration of this people. If our people do not grow as rapidly in intelligence, and piety, and consecrated zeal as we could wish, we yet have seen, and do not fail to have much sympathy for them in, their circumstances of poverty and distress.

(a) SELF-SUPPORT.—Though they come from a large variety of castes, and are not infrequently people of some means, yet the majority are poor and are quite unable to do much toward the support of those who are appointed as catechists and teachers among them. In many cases they give generously, but at the best, the amount of their contributions is small. Careful estimates made by those who live among them, and know them best, show that the average income per individual is between Re. 1 and Rs. 1-8-0 per month. In the Madura station, not including the congregation of the city churches, the yearly income of 221 persons, in nine different villages, gives an average income of Rs. 17-5-5 for each individual for a year. In Melur station the average income of Christian families is estimated as low as Rs. 2 per month per family, while in Tirupuvanam the average is nearly Rs. 3 per month per family and in Manamadura and two or three of the other stations the average is about Rs. 5 per family per month. Probably taking the Christian community as a whole, Rs. 1, or a little over, per individual per month represents the average income. It is out of such poverty, that our people



have given in the aggregate Rs. 8,585, this being but a small advance on the amount reported last year.

The largest reductions have been in the two stations which have suffered most from scarcity, but increased contributions in other stations have kept the total from falling below that of last year. In one of the stations the suffering has been so severe and so general that the missionary has relinquished any claim upon the people of contributions while such scarcity for food continues.

Mr. Perkins writes:—"In one of our churches the pastor receives only Rs. 5 from the local congregation, toward his salary of Rs. 20 and he assures me that if every possible pressure were brought to bear on the people the sum total of what they *could* give would not be over Rs. 7 per month. My own observation leads me to accept his statement as perfectly correct. The average income of the members of the above congregation is only about Rs. 5 per month per family. Any system of self-support, which provides for an educated and efficient pastor or superintendent, is simply blocked by such a miserable income on the part of the people. The balance of each pastor's salary, above what the local congregation is able to give, comes from the contributions of other congregations within the sphere of his church, supplemented by a small grant from the Native Evangelical Society.

"Here and there are rich men in the congregations, but in this country as in more favored ones, it is the poor, who are rich in faith, and not those rich in lands or gold, who give. One man has an income of Rs. 30,000 and yet gives only Rs. 5 per year; a poor widow in the same village has an income of perhaps Rs. 50 per year, and contributes, as she has for years past, nearly a month's earnings." Self-support can hardly be expected to make rapid progress while such discrepancies continue.

The problem of self-support,—the question as to how we can conduct our work and receive such generous con-

tributions from the people as shall enable us gradually to withdraw aid from the larger and older congregations, and devote more and more of our funds to new and enlarged work,—is one which is receiving our constant attention. The obstacles to a more rapid development along this line, lie largely in the poverty of the people, and lie partly also in that tendency to slacken their endeavor, whenever a wise and firm and constant supervision is even temporarily withdrawn. Wherever the giving of the people has depended on the solicitations and urging of the pastors and catechists, without the frequent visit of the missionary, there has generally been decrease. Wherever the missionary has, with firm and faithful insistence, emphasized this form of duty, and privilege, there has generally been advance in proportion to the ability of the people. The duty of giving and the blessing that comes from consecrated self-denial, are increasingly felt and urged. The church at Pasumalai has done good and faithful work during the year, in this line, having increased its contributions fifty per cent over the gifts of last year.

Of the giving of the Tirumangalam people Mr. Jones writes:—"I have been greatly cheered this year by the large offerings of the people. Notwithstanding the general distress and suffering it is very gratifying that they have denied themselves to the extent of more than Rs. 1,100 during the year. Every rupee of this means solid self-denial,—it has represented the surrender not of luxuries only, but of many of the comforts and not a few of the necessities of life. This sum represents offerings to the extent of Rs. 3 for every church-member, and nearly twelve annas per individual in the community. Many a widow's mite that is included in this sum multiplies its preciousness many-fold, and the true devotion which is represented must bring its blessed reward.

"In connection with the erection of a church-building, in a village where the people had been without a place of worship for two or three years, the people knowing that if they were ever to have a new church it must be largely

by their own effort, went at it with a will, borrowed all the money they could, paying even up to 24 per cent interest, for the purchase of materials, and by hard work in personal labor made up their share of the cost of the building. Their catechist has been not a whit behind his people in self-denial, and the joy of that little band of Christian people on the occasion of the dedication of the church was a testimony, most gratifying.

“In another village the same zeal and self-denial, are being shown in the erection of a new church which will I hope be dedicated early in the new year.

“The question of self-support has been brought most earnestly before the larger congregations, and though they have not risen to their full privilege and ability, have responded much more liberally than last year. The church over which the pastor presides has contributed probably about three per cent of its income toward his support, and other congregations a little less than this.”

(b) INSTRUCTION.—The religious instruction given to the members of our village congregations is intended to be systematic, and adapted as far as possible to the needs of each one. The teaching of the Bible narratives; of the facts and outlines of the life and teachings of our Lord; of the outlines of Christian belief as formulated in the Catechism, and in the Apostle's Creed; the Ten Commandments, and the Lord's Prayer,—these, form the substance of the instruction given, and together with the learning of Bible verses and Christian Lyrics, are the subjects reviewed by the missionary or superintendant when he visits the congregation. Methods, in the matter of instruction, differ, with the ability and faithfulness of the catechists. The catechists are expected to have morning and evening prayers in the church or prayer-house, to lead the people into the habit of family worship, and to conduct services on the Sabbath for devotion, and also for instruction.

In many places where the children can be gathered on

the Sabbath afternoon, a Sabbath-school is held, and some men devote a part of each Sabbath to teaching the men and women of their congregations how to read, while others hold night-schools as a means of reaching young men and boys who are at work during the day.

In many of the congregations the series of Scripture Lessons published by the Christian Literature Society are used for the systematic instruction of young and old, and all in the congregation are supposed to receive instruction. Of such instruction, in its results, Mr. Perkins says:—"The examinations which I have conducted during the past year have led me to the conviction that the only sure way of securing regularity in the study of these lessons is by the constant and often repeated visit either of the missionary himself or a competent superintendant. Of course there are faithful catechists, who, whether the missionary is able to visit the congregation often or not, will do their work with spiritual intent and with an eye single to the approval of One above. Such men keep their congregations up in their Scripture study. But in many cases I have found that the lessons are far better kept up in those congregations which are so situated as to receive the frequent visits of the missionary. I can bear testimony to the zealous and faithful work done this year by my men and I do not hesitate to say that they have worked more earnestly and successfully than at any time during the last five years."

Dr. Chester writes:—"A lesson in the Old and New Testaments is given out at the monthly meeting, and this is taught during the month in addition to the Catechism, Creed, Ten Commandments and Lord's Prayer. In addition to this the pastors and catechists always have a number of persons under spiritual instruction preparatory to the examination for admission to the church."

In the Madura Station, prescribed lessons along certain lines, are laid out for each month's teaching in the congregations. From these each man may choose his own topic to

preach upon from Sabbath to Sabbath; these lessons together with the Sunday-school lessons form the studies for the year. In December a station festival is held in Madura for all Christians at which examinations for proficiency in the studies of the year are conducted and prizes given.

In Tirumangalam Station also, prize Bible examinations for all the village Christians, and for the children of the village schools, are arranged to take place in January. These examinations are conducted by a committee of the agents, and it is hoped will add to the interest of all in the regular study of the Bible.

(c) SPECIAL WORK FOR INDIVIDUALS.—It is in connection with the work done in these congregations and churches that cases of special interest resulting in the conversion of persons, whose position and influence are peculiar, not infrequently occur. Such was a case which was noticed some years ago in the Tirumangalam Station, of a man who has since become widely known and influential. Such is the case now reported by Mr. Jones of the baptism of a Brahmin convert at Pasumalai.

Mr. Jones says:—"Recently we had the pleasure of receiving into the Pasumalai Church, on profession of his faith, a Brahmin, probably the first one of that social status ever united with this church. Probably no one of this caste was ever received into the Christian church with less demonstration than was this brother. His case is both interesting and encouraging. He is a young man of twenty-three years of age, of considerable intelligence, and well versed in Hindu Shastras. His home was at Wynaad where his brothers and sisters now live. Four and a half years ago he donned the yellow cloth, became an ascetic and as a Hindu devotee has wandered all over India. He was everywhere well received in as much as he was in the habit of addressing audiences on Pantheism. But his own teaching brought him no peace of mind; and the more he



taught the more he felt the utter hollowness of his own words. Moreover his visits to Benares, to the temple of Jaggannath and to other sacred places, revealed to him, the vast corruption of these centers of Hinduism; so that he now claims that if there is a hell upon the earth, it must be Benares. In his pilgrimages he also met in many places Christians, whose lives he watched and whose Bible he studied. Thus he grew more and more dissatisfied with his ancestral faith and leaned increasingly toward the Christian religion. When he came here a short time ago he was in this unsettled state of mind. I had a long talk with him and found that he was in no mood to defend his old faith. After a few days of intercourse with us here he finally decided to give himself up to Christ and asked that we baptize him. While rejoiced at this decision we hesitated to take so important a step without adequate evidence of his sincerity and conversion. Since that time I have seen him daily and had opportunity in conversation with him and in prayer, to satisfy myself that he is thoroughly sincere. He is also remarkably well versed in the Bible and shows appreciation of its truth. The pastor, with whom he has lived during these weeks, is deeply impressed with his character and intelligence and believes most strongly in his new life. He now purposes to discontinue entirely his wanderings and after suitable preparation to enter upon Christian service. He goes out with the students to preach in the villages and has already manifested considerable ability and much interest in this work. Having been formerly an ascetic involving separation from family and the lessening of caste influence he has not yet suffered any severe persecution. It may come, and when it comes he may find it difficult to withstand it. His former life also in its corrupting, demoralizing influence must make him liable to temptations which will require great strength of purpose to overcome. But I trust that with his present spirit and with divine help, he will come out more than conqueror over all and live a life which will correspond with the new name which he at his

own request received at his baptism *உயிர் தரார்*, the servant of Christ."

(d) ATTENDANCE ON SABBATH WORSHIP, AND SABBATH-KEEPING.—Perhaps no Christian duty so clearly and immediately marks the difference between the Christian community and their Hindu neighbors, as that of Sabbath-keeping and regular attendance at worship. This may be in large measure formal, but where poverty almost compels to a choice between Sabbath breaking and going hungry, it certainly is a severe test. Many have made a brave stand, and suffered hunger rather than violate the Sabbath. Many a faithful catechist and teacher has shared his own Sabbath meals with the poorest of his congregation, to remove the temptation which he knew would be so sore. Instruction in the duty of attendance on public worship, and the adapting of that service to the intelligence of the people are necessary, and personal interest in delinquents, by house to house visitation, and by evident concern for their welfare are means to this end. The missionary, when he goes to the village, often takes the congregation register, in which attendance at public worship is recorded from week to week, and calls the names of those whose attendance has been irregular, and asks for an explanation. By every possible means attendance is secured, and faithful attendance brings sure, though it may in many cases be slow, progress in Christian knowledge and life. Closely allied to this duty, in the instruction of our Christian congregations is the duty of—

(e) PUBLIC AND PRIVATE PRAYER.—The people have often a beautiful and simple faith in accepting the doctrine that an Unseen Friend hears and answers prayers, and they appropriate this high privilege to themselves, sometimes with a mingling of superstition, but oftener with the simplicity and directness of childlike faith. Every missionary can bear testimony to this pleasant and hopeful characteristic of our people. To lead them into intelligent

and regular habits in this matter and to train them into a love for it is one of the aims of every faithful catechist.

The week of prayer which is held during the opening days of the year, is very generally observed in the churches and village congregations, and the mid-week prayer service is regularly held throughout the year.

Of these prayer services, Dr. Chester says:—"In Dindigul we have had some very excellent and profitable prayer-meetings on the Thursday evenings when the native assistants are together for the monthly meeting. The best, liveliest and most wide-awake one was a service of praise and thanks-giving when prayers and addresses were kept within three minutes each,—more than twenty taking part."

In Madura a father had been disappointed by the bad conduct of his son and had been disposed to give up further effort for him and turn his attention more to the rest of the family, but under the influence of the meeting set apart, during the week of prayer, for special prayer for the young, he determined that all his children must be brought to the Lord, and soon had the joy of seeing the one about whom he had been anxious, responding to his own anxiety, and seeking admission to the fellowship of the church. He is now an active member of the young people's society.

Mrs. Hazen, speaking of this matter of prayer services says:—"The best prayer meeting of the year was one conducted by the women in Manamadura when the presence of the Holy Spirit was as clearly manifested as I have ever seen it. The result in confession of sin and in earnest prayers was felt even by the Hindu women who were present, but who were ignorant of the cause of such unusual earnestness. The next best prayer meeting was a praise service in which short addresses were made by a large number of those who briefly but with evident grati-

tude, spoke of the things for which they had reason to be thankful."

An important part of every prayer service as of every other occasion of public worship is—

(f) SINGING.—The people like to sing and a good deal of progress has been made in this direction. All who can sing, and many whose share in the service consists only in "making a loud and a joyful noise unto the Lord," engage in it most heartily. A violin or two and the cymbals, with a drum for bass, occasionally supply whatever may be lacking in the way of instrumental accompaniment. The young men of the congregations are very fond of these musical services, and not infrequently use them in evangelistic endeavor. The children in the schools learn to sing, and carry their school songs into many a home where no other messenger of Christian truth finds so easy an entrance. The mothers sing Christian lullaby songs as their babies swing to and fro in their narrow hammock cradles, and the Christian gardener sings as he bends to his work at the garden well. They all seem to take very kindly to song, and Christian lyrics are constantly being added to the number already in use, while a number of the Moody and Sankey tunes, with fair translations of the hymns, have been introduced. Better singing than we used to hear, has been promoted by the influence of singing in the Boarding schools and also by the annual Pajaneh or Lyrical Service held in Madura at the time of the September meeting with our native agents. Of this service, Mr. Chandler writes. "The story of the Prodigal Son was sung before a large and deeply interested audience. The various songs were assigned to different bands of singers. The most popular feature of the evening was the action song sung by the little girls of the practising school, connected with the Madura Girls' Training School; it was composed, and taught to the girls, by one of the mistresses of the school, a granddaughter of a former pastor in the mission. Another feature was the excellent singing of two young women

teachers in the Dindigul Girls' Boarding School. Their rendering of the English tunes assigned to them was sweeter in tone, and more expressive in style than we have ever heard before from our native singers. The vernacular songs were nearly all original, and the singing of the native tunes was exceedingly attractive to all who enjoy native music. The influence of the concert has been widely felt."

(g) SUNDAY SCHOOLS, AND HOME TRAINING.—Through the Sunday schools we aim to reach all the *children* of the congregations. Pastors in their churches, and catechists and teachers in the village congregations, hold Sunday schools, but they have few facilities for making them attractive. Every teacher in the Madura Station has a full set of the picture lesson cards of the International Sunday School Series; thus the teaching in the various schools is made more uniform and the missionary on his visits is able, with the aid of the picture roll to examine the children on the various lessons studied since his last visit. Mr. Chandler reports that nearly all the children of the congregations are gathered in the Sunday schools. At the various station centers the children from the Boarding and day schools are gathered into regular classes and the Sunday schools are conducted much as they are in America. The International Sunday School lessons and C. L. S. series of Scripture lessons are used—and with the former the attractive picture rolls and corresponding lesson cards. A great-deal is done in this way to hold the children of our community, and to train them in habits of Bible study. Something is done also through the systematic Bible study carried on in the Boarding Schools under the Madura Bible Union.

But every missionary would admit that the frequent, and almost universal, lack of intelligent home training is one of the most serious obstacles we have to meet in the growth of our Christian community. There is very little of it practised outside the families of our native



agency. How to secure a larger measure of such training is a constant problem.

This neglect of their children is one of the saddest features of Hindu life. Even in well to do families, the street has more influence upon the young than the home. Many well meaning but unspiritual parents think that if they attend divine services themselves it is of little or no concern where or how their children spend the Sabbath. Most of the children of the very poor spend the Sabbaths, as they do other days, on the street or tending cattle in the fields. The deplorable result is that they grow up with no sense of moral or spiritual obligation, and where such neglect and indifference are suffered to continue the children do not grow up, to take, as men and women, the places of their parents. The utter poverty which surrounds their lives, and compels the children to add, from the earliest possible age, their mite to the family earnings, is a condition which makes it peculiarly hard to reach and hold the children.

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## D. Medical.

(a) DR. VAN ALLEN'S REPORT.—“The attendance during 1892 at the Madura hospital and dispensary has been about the same as last year. During 1891 the number of new and old cases treated was 37,154; this year the number has risen to 39,493.

“The department for women and children has suffered somewhat in the absence of Miss Dr. Root, but as she expects to return during the coming year we shall no doubt soon see the attendance in that department up to the usual numbers. The last year that Dr. Root was in charge she treated upwards of 19,000 cases new and old. Last year the number of women in attendance was

18,203. The present year has seen a further decrease of about 500.

“On the male side of the department of the medical work there were treated in 1890, 13,499 cases new and old. Last year the number was 19,716. This year, the number of new and old cases was 22,669. This shows a slightly larger increase on this side, than of decrease on the female side.

“Although the total number of ‘new cases’ in a year, is usually taken as the measure of the usefulness of a dispensary, and little is made of the old cases, these very cases are to my mind quite important as determining the value which the people set upon the medicine and relief obtained. A patient who on his first visit receives kind attention and good medical treatment, returns several times till quite relieved, of his complaint. After his first visit he ceases to be taken into account in recording new cases, and yet it is the fact of his subsequent visits which shows how he regards the medical attendance which has been given him. The per centage of old cases to new is slightly larger this year than last.

“I have found the new ward, which I have erected beside the dispensary building, of the greatest service; in fact, were it not for this ward I should have practically no accomodation for in-patients. I am beginning to feel, however, that large wards patterned after hospital wards at home, are not the thing for India. In countries where caste distinctions are not known, a long ward with rows of beds on each side presents a fine appearance and is no doubt the best arrangement, but in this country, one may have many beds and each patient of a different caste. This is far from agreeable to most of the patients, and therefore that hospital will be by far the most popular, other things being equal, which can provide a separate room, however small, to each patient. I am satisfied that I should have had many more in-patients this year, had I been able to furnish a separate room for each patient. In a

number of instances patients have stayed for days on the verandah, in preference to going into the general ward. "It is a source of congratulation that our new Women's Hospital which is approaching completion has been built on the principal of having several small wards.

"We express our thanks to the Local Fund Board for their continued grant of Rs. 500 to our dispensary this year, and to the Madura Municipality for increasing their grant of Rs. 300 to one of Rs. 600."

(b) DR. CHESTER'S REPORT.—"In the year under review, there were 9,402 new cases treated, at the Dindigul Dispensary, exclusive of 1,364 cases of vaccination. The total of old and new cases treated was 20,243. These came from 515 different villages. Most of these villages are in the Dindigul taluq, but patients have come from every part of the Madura district.

"The number of males treated was 6,021, and of females 4,805, the proportion remaining about as in previous years.

"While the majority of patients were Hindus, numbering 6,260 there were 887 Mohammedans, 3,492 Native Christians and also Europeans and Eurasians.

"Continued scarcity of food, from the high prices of all grains, during most of the year, has again given us many cases of diarrhoea and dysentery, as also those diseases which are so dependent on anæmia. In a great many cases, which we have been called to treat, probably food would have been of more service than medicine. The more than 3,000 surgical cases cared for, would be exceptions to this fact.

"The season has not been normal, and the want of rain, which has been so great a trial to the cultivator, has seemed to be the cause of a large increase in our cases of fever. It is well for our dispensaries, in India, in these times, that quinine manufactured at our very doors, can be procured from Government at so low a figure.

“Vaccination continues to be compulsory in the Dindigul Municipality, and has been faithfully and successfully carried on through the year. The Dindigul municipal vaccinator has his head-quarters in a portion of the Dindigul Dispensary. Animal vaccination is still the only form in use.

“Many pages could be filled with the details of our medical work, and scores of instances given, full of interest to the professional man and the philanthropist. But we doubt whether these would be entertaining to the general reader.

“Of this I am fully satisfied, that our mission dispensaries, all over the country, are bringing the people more in touch with the great truths taught to mankind everywhere, in the life and deeds of Jesus the Christ, the law of kindness and of love.

“Each year, I feel bound to tender my sincere thanks to the Dindigul Municipality and the Dindigul Taluq Board for their kind and generous yearly grant to the Dindigul dispensary for the pay of the medical assistants and the supply of medicine and medical stores. I thank them in the name of the people of our entire Dindigul district.”

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## E. Educational.

(a) 1. PASUMALAI COLLEGE AND TRAINING INSTITUTION.—The following is Dr. Washburn's report:—“This year the Pasumalai Institution has become two bands, under two leaders. For 28 years Theological and Biblical instruction was given along with that in secular subjects, in the longer or shorter courses of the old Seminary. For the following 22 years the theological students formed a department by themselves but still under the supervision and instruction of the principal of the college. At length at the beginning of this year, 50 years from the founding

of the institution, the time long looked forward to has been reached when a missionary could be detailed from the general work to make the training of our spiritual agents and pastors for their distinctive service his chief business. The records of Pasumalai present a good example of missionary development. First a Christian school for general and religious education; next a specialization for the sake of larger preparations to meet the needs of growing churches and evangelistic work; then the separation off of another department for the better training of teachers for the schools in our Christian community and among the Hindus; and finally a separate theological school and fifty years growth of a new Christian community behind it, and fifty years of patience, faith, and generosity of the American churches sustaining it.

"Fifty years ago thirty-four boys were gathered into three classes at the opening of the Seminary, at Tirumangalam. This year 425 have been in attendance on the Training Institution and its practising department and the college with its high school. This number is somewhat larger than usual for exceptional reasons. It is, however, a matter still to be regretted, that, owing to the undermanning of our district stations and the discontinuance of their station schools, a large percentage of the best part of our Christian people, have not been benefited by the costly provision made in the most advanced institution of the mission, for their improvement. Hence a waste, so far as the community is concerned, and a loss of missionary power and influence.

"The number in the high school and college is larger than last year, but the number of Christians in the highest classes is still quite too small. Applications for admission to the higher grade of the Training Institution have been more than we could entertain, and here again there has been a paucity of Christians. Last year the government resolved upon increasing the efficiency of the schools in the Presidency by raising the qualifications necessary for



gaining a teacher's certificate, ten per cent. This had a very marked effect on the output of teachers from all the training schools in the Presidency, and from our own among them. When the line along which advance is to be made, is understood, the requirements of the examinations will no doubt be met; but it requires some time to adjust preparation to new requirements. In the mean time there is a great dearth of certified teachers in all grades and classes of schools. Thirty teachers left our institution last year.

"The health of our community has been excellent, with the exception of a brief epidemic of malarial fever, in July. I attribute some of this improvement to our gymnasium out under the trees. The students enjoy the exercises and are proud of their feats; and the Inspector of Schools reports our institution to be the best in gymnastics in the Presidency. The last year's results of the college and high school examinations were both very satisfactory. A number of the examinees entered the college and theological school. Those who left us have found their way into a variety of useful occupations. Comparatively few of those who pass the University entrance examinations actually enter on the college life. Multitudes of them are quite too poor to do it. How poor Indian students, as a class, are no one can know who has not resided in the East. Our fees are insignificant compared with those of American colleges; yet they are too high for many would-be students; and it is not so uncommon to find lads reading their English text out of manuscript copies of the author, they have made for themselves, because they were too poor to purchase a costly book. I can think of nothing in the West like this rush of poor students to schools and colleges, unless it be those eager crowds which swarmed Oxford and Cambridge on the revival of learning in the 16th century, or those armies of poor wandering German students with which the life of Luther makes us familiar. Our facilities for teaching and learning have been much improved by the erection of the Beals Memorial Class

Rooms, a building ninety feet by thirty-two, containing five of the most airy and convenient class-rooms in the institution.

“Comfortable quarters have also been provided for the teachers’ training classes and these, with the practising school are so arranged about the inner quadrangle as to be under easy supervision. About the middle of the year a hostel for Hindu students was opened by a friend of the institution. It was begun on a small scale in order to test its workings and the effects. It has so far satisfied our expectation that the original plan of providing in it residence for about forty students, is now being carried out, and it is hoped to have it in readiness for occupation next term. Pasumalai is too distant from Madura ever to allow of any considerable attendance of residents of the town; but it is very favorably situated in respect to health, open spaces, spacious play grounds and away from the distractions of the town, while it is not so far away as to be beyond the reach of the occasional advantages of a large place. Our library has received additions amounting to 250 volumes, the larger part of which was the gift of Mrs. Prof. Lincoln of Williamstown, Mass., a valuable collection for which our thanks are due.

“But after all, the phase of life and work which will most interest the supporters of this Institution will be the religious phase. As working by themselves, the students have their class, station and weekly prayer-meetings, and their Y. M. C. A. with its junior addition. Taking both together they include a large percentage of the students. The year has been one in which the Association has been learning, as well as trying to do good. It has also been helping to maintain a catechist in a neighboring village and has kept up an interest in street-preaching on Sunday afternoons. The usual Bible study has gone on, in all the divisions of the school and special classes have been kept up for Hindus. Seventeen from the Institution have united with the college church, of whom six came directly from the Hindus and Romanists. In the last year’s report

it was mentioned that four young men had found refuge in Pasumalai from their relatives and caste people who would not allow them to live as Christians in their own villages. Two others joined them in February and all but one have remained here, lived consistent Christian lives, and been received into the church. The one of them who is not now here was able to secure his right to the hereditary magistracy of his village and has returned there to live and be known as a Christian. There are yet other very hopeful cases in the school whose progress we are watching with prayerful interest. The attempts of one or two to gain asylum here have been frustrated, with sad results. They confirm, if confirmation was needed, the established fact that in the case of many of the higher castes least touched by Christianity, a shelter is needed against the organized caste and family persecution, which invariably meets any individual who attempts to break out of the fold. In the case of three other lads we have met with disappointment of another sort. In March, the headman of the robber caste who lives not far from here brought his son, a boy of eight or ten years, and placed him in the school, to eat and live and associate only with the Christians, and to be taught and brought up in all respects as Christian children are brought up. Not long after, a well-to-do Mohammedan in Tirumangalam brought and placed his son here under similar conditions, and later in the year a village magistrate brought his son to enter the school as these others had entered it. But not many months after the robber chief had placed his son in school he suddenly died and of course the boy was withdrawn from the school and from all Christian influence. The little Mohammedan took kindly to his new surroundings from the first and was as happy and contented as any boy here. But in July he was taken ill of intermittent fever; and while others attacked like him soon recovered he lingered on, ill for several weeks, till at length the mother with her friends came and took him home. He has recovered but he still remains at home on the plea of illness.

The village magistrate's boy had not been here a week when a messenger from home brought him intelligence of the death of his sister, and recalled him to his village. On the death of the little girl, a soothsayer was called in to account for the calamity and he informed them that their family deity or demon was highly displeased with their conduct in sending their son to the Christian school and had taken this way of punishing their rash transgression of caste customs. Doubtless in each of the other two cases the soothsayer has been called in and has connected the family misfortune with the extraordinary step of sending a child to live with the Christians and attend their school, there to break all the rules of his caste and the customs of his ancestors, and to give up the worship of the family deities for that of a strange god. The out-turn of these three last cases is sad, because they reveal such a specter of superstition, stopping the way where all visible and rational obstacles had been overcome. But these cases also show how powerfully and pervasively Christianity has made itself felt as a beneficent force in the land, and if it fails in some cases it succeeds in others. 'Thou canst not tell which shall prosper, whether this or that.'

PASUMALAI JUBILEE.—“The old Seminary, the nucleus of the present Pasumalai Institution was opened on September 1st, 1842, after four years' correspondence with the home committee as to the needs and scope of the institution to be founded. Early in the present year it was resolved to commemorate its fiftieth year, 1st by setting on foot an endowment scheme with a view to raise 15,000 or 20,000 rupees in this country, 2nd to secure the sanction of our Board to a public appeal for an endowment in the United States and, 3rd to arrange for a suitable celebration of the anniversary of its founding.

“The efforts of the endowment committee were very cordially met by missionaries, pastors, agents, and old pupils and friends. Nearly all the missionaries and agents as well as many others pledged a month's income to the

scheme, and the friends in Madura have also shown their appreciation and good will. Notwithstanding the scarcity now deepening into famine, a good sum is likely to be raised before the fiftieth anniversary of the removal of the seminary from Tirumangalam, its first home, to Pasumalai which will occur in 1895. A qualified sanction for an appeal for an endowment in the United States was also secured, and Mr. Gutterson was allowed to present the subject privately to the friends of missions. Finally it was arranged to take advantage of the general gathering of the constituency of the mission at the annual September meeting to celebrate the Jubilee. Accordingly, 8 o'clock A.M., of September 15th, found a concourse of 700 or 800 gathered in and about the college hall, to participate in the opening ceremonies and listen to the addresses of missionaries, educational gentlemen, and friends of the institution, both Hindus and Christians. The principal address of the morning—Character, the Aim of Education—gave the key-note to the exercises of the day. Other addresses on Duties of Educated Men to the Uneducated, Education Old and New, by native gentlemen, followed; and then reunion meetings of the older classes and departments. At 2.30 the hall was again filled to receive the greetings brought by the delegates from Jaffna, the Marathi and the Arcot Missions and to listen to the eloquent letter of Secretary Clark, in behalf of the American supporters and friends. The principal address in the afternoon was on Personal Influence as a Factor in Education, and the last half hour was given to consideration of the endowment. The long day closed with planting a Jubilee tree, games of foot-ball and gymnastic performances by the students, and later in the evening, a display of fireworks. The gathering and the exercises of the day had gone far to illustrate the *scope* and *use* of the institution: and could those who corresponded in regard to it and laid its foundations fifty years ago, have been present, they would have rejoiced in what their eyes beheld. And still more would they have exulted had they looked over its register



and counted the 2,500 names on its rolls. Many of them indeed repeated, as pupils advanced from department to department but only so proving the more clearly the upward lift it had given to those who had enjoyed its benefits. Possibly not more than 1,500 separate individuals have enjoyed its bounty; but a large part of these—it is safe to say much more than a thousand have gone forth to profess and teach Christianity, in this and other districts of the Presidency, thus practically illustrating how true the Institution has been to its origin.

“The assembly at the Jubilee, largely Christian men and women too, was a striking testimony to the change that had been brought about. And none could doubt that the school whose Jubilee they had come to celebrate had been one of the most powerful agencies in bringing about the change. There is little in the school premises now to recall to old pupils, the Seminary of former days, but many of the old men were glad to visit the church beside which the first principal was buried, and within which their generosity has placed a memorial tablet, as a testimony of their remembrance and gratitude.”

2. THEOLOGICAL SEMINARY.—At the beginning of the year, Mr. Jones took charge of the Seminary, and writes as follows:—

“During the year we have had altogether 25 students on the rolls. Some of these, for various reasons, have been dismissed, leaving at the close of the year nineteen in attendance, divided into three classes as follows:—

English Class	...	...	...	6.
I Class	...	...	...	9.
II Class	...	...	...	4.

“Of this number nine are married men, and these have all been in mission work, one for at least twelve years. Their eagerness, and success in study, during the year have been ample return for the generous stipends paid. Indeed I have been much encouraged by the faithful,

hard work of all the students, as well as by the evidences of their growing piety.

“I have been supported in the work of instruction and guidance of the students, by Mrs. Jones and Messrs. Barnes and Buckingham. But the growing work of the Seminary demands the addition to our staff of at least one young man of liberal education and training, and I am in hopes of securing one such shortly.

The schedule of studies is as follows:—

STUDIES.	CLASSES.	TEACHERS.
Metaphysics	English	Principal.
Life of Christ	English & Class I.	Do.
Christian Evidence	English & Class I.	Do.
Bible	English & Class I.	Do.
Non-Xian Religions	All Classes	Do.
Intro. to N. T.	II Class	Do.
Essays & Discussions	All Classes	Do.
Church History	English	Mrs. Jones.
Syst. Theology	English & I.	Rev. A. Barnes.
Homiletics	English & I & II.	Do.
Messianic Psalms	II Class	Do.
Romans	English & I.	Do.
Bible	II Class	Do. [ham.
Church History	I & II Classes	Rev. W. A. Bucking-
Intro. to Bible	I & II Classes	Do.
Life of Christ	II Class	Do.
Geography	II Class	Mr. P. Daniel.
Indian History	II Class	Do.

In addition to teaching Church History to the English Class, Mrs. Jones has spent some hours weekly in such work for the wives of the students, as shall widen their intellectual out-look and help them spiritually, to become suitable help-meets in the work to which their husbands are called.

“The Library, which is still very small, has nearly doubled in size and value during the year. It now contains about

450 volumes. We are in urgent need of good modern commentaries, a good Bible Dictionary, and an Encyclopedia.

“By the kindness of the Prudential Committee I have been enabled to improve the Hall and Class rooms so as to better adapt them to our work. The furniture and working apparatus of the seminary have also been improved so that our facilities for good work have been more than doubled since the year opened.

“I am also glad to acknowledge a series of small grants from friends of the cause, for the erection of houses for the students. By means of these funds I have been able to provide six small but substantial cottages, and three others are now in process of construction.

“The students, under my own and Mr. Buckingham’s direction, have had considerable experience during the year in evangelistic work. Divided into four parties they have spent half of each Sabbath in visiting neighboring villages, and preaching, where audiences could be gathered, otherwise in house to house visitation. They have also worked during the principal festivals at Madura and Tiruparangunderam, and for two weeks were associated with the Tirumangalam Station agents in an itineracy in that region. For the last half of the year they have gone with me every Wednesday evening to one of the neighbouring villages to sing and preach on the Life of our Lord, in connection with a magic-lantern exhibition. These occasions have given them excellent training in the methods of presenting truth, and skill in moving audiences.

“In view of the fact that during the year I have been in charge of two stations in addition to the seminary work, I regret that I have been unable to do as much for the school as its importance has demanded. Nevertheless I am confident that all, both students and teachers, have been kept busy and that the former have made much progress in their studies, and added not a little to their equipment for future usefulness in Christ’s service.”

(b) MADURA TRAINING SCHOOL FOR GIRLS.—Miss B. B. Noyes reports as follows:—"The Madura Girls' Normal School is the highest educational institution for girls in the Madura district and the only school training women as teachers. To this school selected candidates are sent from the boarding schools, in the various mission stations and after several years of study in the middle and high school classes they are trained as teachers and sent out to teach in our mission schools. The importance and responsibility of training these girls, who themselves are to train others, cannot be overestimated. Every girl sent out should herself become a missionary, a light shining in a dark place to bring comfort and hope to her uneducated Hindu sisters. She must teach them how to live clean, pure lives, and how to make their homes abodes of joy and love, and she must lead others to Christ by living herself a devoted Christian life. To fit these girls for such Christian work in life is the purpose of this school.

"In order to train girls to teach, a large practising school is necessary, and for this purpose we receive a large number of little children as day-scholars in the Primary department. There are therefore two main departments in the school, the normal department which includes also the high school class, and the practising department including the middle and primary schools. The school has been more than usually crowded this year. The average number on the rolls has been 178 not including the Kindergarten class of about fifteen little children. In the boarding department there have been 100 girls while many have been turned away for lack of room and money. Our work in every department has been sadly hindered by want of sufficient accommodations. For our thirteen classes we have but four class rooms, so that the remaining nine must be held in the dormitory, on the verandahs, and under the trees. Even the sick room has been utilised as a class room. Our dining room is far too crowded. There are no rooms for teachers, no library and no office. The time has come when we must enlarge our quarters. As there is a grow-

ing desire that girls should be educated like their brothers in English, it is becoming more and more necessary that we should be able to send out girls as teachers, who can themselves teach English. To this end we have given every encouragement to the study of English, and have now a class of four girls, who will next year form an English Pre-matriculation class. As the Higher Examination for women is now to be abolished it will hereafter be necessary to send girls to the matriculation examination, that the school may hold its place as an upper secondary normal school, and that some time we may fill the places now occupied by masters in girls' schools, with well qualified mistresses at least in the middle school department. The teachers of the school are all well educated, normally trained and well qualified by experience for their work. Best of all, they are earnest Christian men and women. They are all engaged in some form of active Christian work. The masters are earnest in church work, in street-preaching, in Sunday schools and in the Y. M. C. A. They conduct prayer-meetings with their pupils and try in many ways to influence them for good. The mistresses have classes in the Sunday school, and they conduct many devotional services in the school, and are the leading spirits of the girls' Christian Endeavour Society. Their most valuable service is the personal religious work which they do among the girls.

"A new head mistress was added to our staff last year, and when in April, our much valued training mistress left us, her place was efficiently supplied by this new teacher. There are now on the staff, the headmaster and three assistant masters, the training mistress, and three assistant mistresses teaching in the thirteen classes, besides five pupil teachers from the normal department. These pupil teachers take the entire responsibility of a class for two weeks or a month, at the end of which time, they are relieved by five others. Thirteen students were examined for normal certificates in March and all of them passed in the first class and were especially commended by the In-



spectress for the beauty and accuracy of their black-board exercises and maps. Of these, eleven have gone out as teachers and two have remained in the school for further study. Since June, although only four students have devoted their whole time to normal training, the seventeen girls in the High School Class have also been in the normal department and will form the upper secondary normal class next year. The results of the examination in the lower classes were on the whole good, and in none more satisfactory than in those taught by the pupil teachers. The little children who are gathered from the streets about us soon learn to love their young teachers. Their manners become more gentle and their dress neater, after a few days, so that a new child is easily distinguished by its unkempt appearance. It is very pleasant, to hear these little ones sing their action songs and repeat Bible stories and verses. They accompany the verses with suitable gestures, and the Bible lesson hour in the morning is the favorite one of the day. Many of these little children who take such interest in their Scripture lessons are from Hindu families, and four or five are Mohammedans.

"We have this year had one class of four uneducated older girls consisting of two who are to marry Christian young men, one a convert from Hinduism, a young man now studying in Pasumalai. This young man has suffered much persecution, and for two years was not allowed to take his young bride from her parents. It was only a few months ago that he could induce her to leave them and come to him. At first she refused to go to school, or learn to read, but after becoming acquainted with one of the school girls, she said that she would come to the school with her and is now quite happy and readily adapting herself to Christian ways. It is touching to see these large girls humbly sitting on the verandah with the little children, spelling out the words in the primer and joining with interest in the Bible lessons. They have had special instruction in the Bible and all show marked improvement, beginning already to look and act very differently from the

ignorant village girls they were. There has been an unusual amount of sickness in the school this year, due in part to the unhealthy conditions caused by lack of rain, and in part perhaps to the crowded condition of the school. There has been only one very serious case of illness, and we have had no deaths in the school, but two of the pupils died of cholera when away for their vacation. One of these was a bright merry girl from a Hindu family in Ceylon. She had heard from her brother, who had been studying in Pasumalai of the girls' school in Madura like the large school for boys which he attended, and she set her heart on going there. The parents consented and the two children came to Pasumalai together, travelling alone all the way from Ceylon. But the sister was not happy in the little school for girls there, and she was sent here about four years ago. She listened eagerly to the story of the dear Lord who came to save her, and became a very simple, trustful and brave little Christian. She had relatives living in a village near by and would often ask to go to see them and tell them about Jesus. As she grew older and became somewhat educated, she became a very attractive girl and when she was thirteen, her father came here to take her back to Ceylon, where he wished to give her in marriage to a Hindu. She utterly refused to go, and her father finding persuasions and threats alike useless, went away in a great rage, but soon sent her favorite brother to fetch her. Knowing that it would be all but impossible for her to lead a good life on a Ceylon plantation, and hoping to save her from a sad fate, we sent her for the long summer vacation, to the Battalagundu school. After three happy weeks there, she was suddenly attacked by cholera and died in less than twelve hours. She went very joyfully, saying with a smile 'Jesus calls me. It is time for me to go, call the girls to pray with me for I am going to Jesus now, I am very happy and not at all afraid.'

"Hers was the only case of cholera in the place. It seemed as though the Lord had stretched out His hand to save her from the sore temptations which must assail her.

Seven of the school girls have united with the church this year and several others are I hope soon to be received. One of those received this year was formerly one of the most troublesome girls in the school, but shows an entirely changed life. Besides the Bible readings held with the girls, they hold many meetings by themselves which are well attended. Every noon the older girls gather to pray for the Holy Spirit, and the church-members pray daily for all who are not yet professing Christians."

(c) TRAINING SCHOOL FOR BIBLE WOMEN.—In view of the need of a larger number and a better trained class of Bible women a school for the training of this class of native agents has been opened during the year and is under the charge of Miss E. M. Swift.

The course of study planned is intended to cover two years. The Bible is to be the principal text book, but such instruction in Christian Evidence and Church History as shall be useful for intelligent study and for confirmation of faith is to be combined with Bible study. Instruction and practice in singing is also regarded as important and will be included in the course of study.

Practical work is to be carried on with this course of study. A part of each day is to be spent in some form of work, either in house visitation or in the conduct of neighborhood prayer-meetings and children's meetings.

The conditions proposed for admission are proof of piety and consecration, sufficient intelligence, and such previous preparation as shall enable them to study continuously and if necessary, arduously. Miss Swift reserves to herself the right to pronounce upon their ability, and fitness, after testing them in study and work for such period as she may deem sufficient.

As to manner of living it is proposed that each woman shall be allowed a stipend of Rs. 5-8-0; and be allowed a separate room for such study and private meditation as are needful for the development of Christian life, but the

women will have their food in common. In order that they may have no hindrances and no reasonable excuse for not applying themselves, a cook-woman has been engaged who shall assist them in all their house work and relieve them of the necessity of running to the bazaar.

These plans may be enlarged or modified as the work itself shall require. The great object of the school is to put an increased number of women into evangelistic work, and that these women shall go out into the work trained and instructed in the truth, with such earnestness and consecration as that the Holy Spirit may graciously work through them to the saving of many souls.

(d) BOARDING SCHOOLS.—The object for which the boarding schools exist was primarily the increase of intelligence among the members of our village congregations, and in connection with this the instruction of those boys and girls from our village congregations from whom may be selected such as shall show fitness for still further education at Pasumalai or in Madura, with a view to their becoming suitably trained to take up work as native agents of the mission. Incidentally, many others receive the benefit of these schools as well, in some of the stations day-scholars joining the classes.

The training of children in the Boarding Schools is both a care and a comfort. It is a care just as the proper training of children in a home involves responsibility and constant watchfulness. The care and responsibility are increased just in proportion as the pupils have been neglected in the houses from which they come. But the work is a comfort because of the results achieved. The pupils improve in every respect. Their physical, mental and spiritual development are an intensely interesting study, and a generous compensation for care bestowed upon them: and when this development ripens into thoughtful Christian purpose, and open confession of their desire to be known as of the family of Christ—the care is forgotten in the joy of the great reward.

Mr. Hazen speaks of ten of the Manamadura Boarding School children being received to the church on confession of their faith at one communion service.

Of the Boarding Schools in Arupukottai Miss Perkins writes:—"These schools are in a flourishing condition both as to numbers and as to faithful work on the part of teachers and scholars. Our only regret is that we have not accommodation for all children who apply for admission. The efficiency of the school has been greatly increased this year by the use of the new building, which is large, airy, and well lighted. We have been encouraged by having twelve children from the boarding schools unite with the church on profession of their faith. We have reason to believe that during every vacation, some good is done in the village homes of children by the influences which they carry home with them. Some of them hold meetings for children in their houses, teaching them the songs and lyrics which they sing in school, and reading to them such stories as 'Jessica's first prayer.'"

Mr. Jeffery reports that in connection with the Boys' Boarding School in Battalagundu a committee of the Y. M. C. A. arrange for regular weekly Gospel meetings with the boys. In these meetings much has been done in the way of getting the boys to confess their sins and to pray with one another for help to overcome them. A large advance has been made in the spiritual growth of the boys. They are also taught the idea of Christian service by attending the street-preaching and assisting in the music.

Mr. Jones writes of several applications for admission to the boarding school on the part of three Hindus and of one Mohammedan, their parents also consenting, with the assurance that they will not object to the lads becoming Christians. Such applications certainly show a widely different attitude toward Christian education from that which obtained a few years ago.

(e) HINDU GIRLS' SCHOOLS.—Of the five schools of this class in Madura, Miss D. T. M. Root reports as follows:—



"The number of girls in attendance on the schools has not been quite as large as last year, but at the close of November there were 405 names on the rolls. The smaller number of children is due partly to several changes which have occurred in the teaching staff, and partly to prevalent sickness.

"Nearly all of the teachers have suffered at one time or another from fever and cough, and the interruptions, consequent on illness, have affected the attendance of pupils. There has been a scarcity of teachers from the Christian community of our own district, and it has been almost impossible to secure teachers enough to carry on the work properly.

"Our first fifth standard examination took place in March and out of twenty children who came up for the examination all but four passed. The amount of grant received from the Government for the four schools was nearly Rs. 2000. In June four of these Hindu girls who passed the 5th standard entered the Madura Training School, but only one of them has continued studying up to the present date; she is doing well and will probably pass the 6th standard examination in March. It is wonderful to see the change that has lately taken place in the Hindu community in regard to the education of their daughters. I think that many of the girls would be allowed to study in the 6th standard if we could give them the opportunity. In March 1892 we applied to Government for scholarships to encourage the girls to come to school, and all of those asked for Hindu girls were granted. But the grant asked over two years ago for aid in purchasing and renovating the West-Gate school building was finally refused this year on the ground of lack of funds. A furniture grant and one asked for the proposed new school building in the North-Gate were also refused. We hope however that the money will be given another year if application is made. The land for the new school building in the North-Gate has been purchased and the old building will be sold as soon as arrangements for building can be made. The carrying

on of the Mohammedan school this year has been an extra expense as no grant can be received until April of next year. We were given every reason to think that government would sanction the amount asked and on that account we did not apply to the Board for help for the new school. A small sum in fees has been collected and the amount will gradually increase. The study of the History of India has been introduced into three of the schools and the children appear to take an interest in it.

"In the North-Gate School some of the Hindu women have come to the school and asked the teachers to read about the women of the Bible and have gladly received instruction from the teachers. Some of the married girls have written that their friends were pleased with the Christian books that they had read to them. When they come to Madura on feast days they often come to the school and ask the teacher to buy new books for them. A silk-weaver girl had studied in the school and afterwards had married and gone away. Her friends were so much pleased with her good disposition and general conduct that they were willing to send a younger girl fifty miles that she might be in Madura and attend the same school. One of them is now in Arupukottai district. Whenever she comes to her mother's house she visits the school and talks with the teachers about her life. At first her husband wished to burn her books, afterwards his disposition seemed to have been changed. As the girl had lost her Bible, the teacher gave her a new one. Then again her book disappeared, and her husband seeing her grief went himself and bought a Bible and gave it to her. There was no suitable place in the village for the catechist to hold meetings for the Christians; when the husband saw this, he offered the use of his house and thus their house became a house of prayer. The husband and some of the other men of the house have often listened quietly to the services going on there. A girl of the silk-weaver caste in the South-Gate was married this year. She had studied in the school since March 1889 and was in the

5th standard when she was married. When she first came her friends put many hindrances in the way of her coming regularly, but she finally attended regularly, and was attentive in her lessons. She knew about the Saviour, and many other things connected with the Christian religion.

"She was like a light to the silk-weavers for whom they saw her good conduct they desired to have their children taught, and brought them to school for that purpose. This girl was one of the children who enjoyed the prayer-meetings held by Hindu children in the school; after her marriage the teacher asked her one day for what she was praying. Her face became sad and she said 'I have not prayed.' Then the teacher and his wife were grieved and asked her if she had so soon left off speaking with the Saviour. She answered quickly 'No, no sir' I am always reading. My husband does not like to have me read in his house, on that account I often go to my mother's house. I have finished such and such books and I keep very carefully the books that you and our missionary lady have given. Then the teachers told her that she must not stop praying even if she did read the Bible, and she promised that she would not. Another girl was studying in the fifth standard but was married in the middle of the year; since her marriage she has had some trouble in her new home as the people there have tried to make her worship idols. She came to the teachers for help and listened to their words of advice. In the Central School the boys of the Y. M. C. A. Sunday school still meet with the girls and I can see that there is some improvement in the behaviour of the boys.

"In January two converts from Mohammedanism, a man and his wife came to work in Madura. I gave the woman employment in the Hindustani School as a Bible teacher, she also went into the houses and taught the women to read. This woman was a bright and earnest Christian and soon won the hearts of all the women, and the respect of all the people. She was not afraid to show her colors and although the women were afraid of her teaching they loved

her. She was obliged to leave me in August on account of her health and for a month or two I could find no one to take her place. But finally I secured the services of a young Tamil woman who had been studying Hindustani in Palamcottah and she is now helping me. In June the parents of the school children began to trouble me about having Arabic as well as Hindustani taught in the school, but as I could find no text book but the Koran itself, of course I could not consent. I feared that there would be trouble but although there have been some complaints about the Bible study nothing serious has come of it. Most of the children belong to the highest class and are very attractive. They come to the bungalow on New-Year's day and are beginning to lose some of their gosha notions. A Sunday school was started at the beginning, and the children have come as regularly on Sundays as on other days. They have learned one or two Christian songs in Tamil and one in Hindustani, also a part of the 23rd Psalm and some of the Commandments in their own language."

(f) VILLAGE SCHOOLS.—This class of schools now numbers 161, and these schools contain 4,902 pupils, giving an average attendance of about 30 to each school. In schools where the number of pupils is considerably above this average two or more teachers are employed, and in the larger schools each class has its separate teacher.

In many instances these schools are opened and sustained in villages where we have no Christian community, as a means, often the only means, of securing a hearing for Christianity. Fees are required in all but a few of the schools. The caste question creeps in, and opposite sides of the school room are preferred by those of higher and lower grade respectively. In many schools no difference whatever is observed: probably a resolute attitude on the part of the teacher himself would settle the matter in most cases. Of separate schools for outcaste children there are very few; these are maintained only where a Christian community is sufficiently large to require a school for its



own children: we do not wish that any excuse should exist for the stigma that our schools are exclusively for any one class. We mean that they shall be open to all, and that they shall be distinctly Christian. These schools are opened and closed with prayer; the Bible is taught, and the children generally take pleasure in singing the Christian lyrics and hymns.

In one village of the Madura Station a Hindu teacher makes the following application: "I, the teacher of the village most humbly write the following petition to the presence of the missionary. For about fifteen years I have known about the Lord, but through fear of man I have not joined the congregation. Now, however, by the grace of the Lord and by your aid I feel bold to take that step and therefore humbly request you and the rest of God's servants to receive me as a brother and a member of your congregation from this date. Your humble servant, &c."—But persecution has already begun, for his brother is trying to draw his school children away from him; his mother too, has been forbidden to cook his food for him, and being a leper, it will be very hard for him to get any food without the aid of his mother.

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## CONCLUSION.

Our aim, as we have tried to set forth, has been to reach as nearly as possible every class in the community, and to present the gospel, in its generous fulness, with an appeal to every need. The obstacles met, as well as the history, social customs and religious thought of the people have been our study. The problems presented by a community similar to ours are many and complex, but experience, and a single purpose, are weighty in their solution. Grateful for the measure of success achieved, we go forward in hope and earnest expectation. The battle is not always to the strong, nor is the work of missions entirely a human device left to human wisdom to conduct.



## F. Miscellaneous.

(a) NEW BUILDINGS.—Many of the buildings used by our village congregations as churches and prayer-houses are of the cheapest construction possible. Such buildings, usually with thatched roofs, are in constant need of repair from the ravages of white ants, and the facility with which they can be destroyed by incendiaries, or in the high winds of the South-West monsoon perish with others in a common conflagration whose origin is often unknown, almost compel us to replace these buildings as rapidly as possible with more substantial structures.

During the present year such improvements have been made as far as funds were available, besides the erection of buildings for other purposes where needed.

New tiled-roof houses have been provided for pastor Williams in Kottaimedu, Periakulam, and for the catechist in Andipatty in the same station. New buildings for the Boarding School in Arupukottai and Manamadura have been erected at a cost of Rs. 1,400 and Rs. 600 respectively, about one-third of the former sum being allowed as a building grant by Government.

The church in Tirupuvanam has been rebuilt, and was dedicated early in the year. The new church which has been in process of erection for nearly two years in Kombai, Periakulam Station, work on which has been hindered both by the opposition of the local Zemindar, and by the inability of the people to do as much, as in more prosperous times they would gladly have done, toward the work, has now been completed and is to be dedicated early in the new year. It has cost about Rs. 2,000.

A new Hindu Girls' School and Evangelistic Hall combined called the Sidell Hall has been completed in Dindigul. The building is designed for the former use by day and for the latter in the evenings and on Sunday. It will also be used for popular lectures and illustrated addresses.

(b) WIDOWS' AID SOCIETY.—This society was organized in September 1864. Any Christian residing in the Madura District may become a member by paying a small initiation fee and a very small monthly subscription. The object of the society as its name indicates, is to aid the widows and orphans of deceased members. The present number of members connected with this society is 174. During the year 1892, 36 widows have been receiving monthly aid. The present capital of the society is Rs. 40,780 and the nett income for the year was Rs. 1,223.

(c) NATIVE EVANGELICAL SOCIETY.—This society now renders aid to nine of our churches. To these the society made an aggregate monthly grant of Rs. 40 during the past year. The society also engages in evangelistic work through the several branch societies in the different stations, spending one-third of its income in the aid of churches in supporting their pastors and two-thirds in directly evangelistic work. Two churches, formerly aided by the society, have during the past year become self-supporting.



## G. Appendices.

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### I. OBITUARIES.

(a) Rev. Joseph Thomas Noyes was born in Newburyport, Mass., U.S.A., March 4th, 1818. He was educated at Amherst College and Andover Theological Seminary and joined the Jaffna Mission in March 1849. After four years in Ceylon he was transferred to the Madura Mission, and began work in the western part of the Tirumangalam district, but was from a very early period of his life in India, placed in charge of the Periakulam Station, and of the mission sanitarium on the Pulney Hills, with both of which his name has ever since been associated. As one who knew him well has written in the "Missionary Herald" "He was a guide and leader of his people in spiritual and temporal things. He not only planned largely for them, but he taught them to help themselves. He was generous and liberal-hearted toward all with whom he came in contact; he had that amount and quality of business sagacity which undoubtedly would have secured him great wealth had he chosen that object in life. He used his thrift and business ability in the development and improvement of one of the finest sanitariums in India, and made the mission property there nearly, if not quite self-supporting, while at the same time bearing the many and perplexing cares of a large station."

During the nearly forty years, of Mr. Noyes' connection with this mission he has seen his work prosper in his hands. When he took charge of the Periakulam Station at the beginning of 1854 there were reported a total of 1,151 adherents, and only sixty-five children in village schools. The corresponding numbers reported at the close of 1891 were 3,093 adherents and 881 children in school. The contributions of the people in 1854 amounted to Rs. 117; in 1891 the amount contributed was Rs. 2,228. Churches

formed, substantial places of worship provided, and all the varied forms of missionary work in successful operation, are testimony to the devotion and perseverance with which he gave himself to the good of the people. Blessed with a sound constitution and good health he was often among his people and helpers, in the Kambam valley, and his generous impulse to help every one, made him many friends. Warm words of gratitude are spoken wherever his name is mentioned, and there are many to honor his memory.

During the last seven or eight years he has been several times laid aside by severe illness. But his vigorous constitution has enabled him to recover himself and continue at his post, till June of the present year when in hopes of being benefited by sea air he went to Madras, where he died, August 9th, aged seventy-four years.

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(b) Rev. Charles Little was born in Columbia, Conn., U.S.A., September 26th, 1818. He was educated at Yale College, being a class-mate of Rev. J. E. Chandler, and at New Haven Theological Seminary. He came to Madura as a missionary of the American Board in 1848, and after residing at Pasumalai for a year and a half was stationed at Tirumangalam. From 1852 he was absent on furlough till 1854. For four years, after his return, he was in charge of Tirupuvanam, but was obliged to return home in ill-health at the close of that time. After his return to the United States he preached in Connecticut, Nebraska and Iowa churches; he severed his connection with the Board in 1860. After an illness of several months, he died in Lincoln, Neb., August 9th, 1892, aged seventy-four.

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## II. EXTRACTS FROM PASTORS' REPORTS.



### MADURA WEST CHURCH.

This self-supporting church is now twenty-five years old and this is the third year of my ministry here. Total membership is 274, communicants 140. The church services and the prayer-meetings were held regularly and the church bell was not at rest even a single day. Church discipline is given now and then to those who lead an immoral life. The church not only supported its pastor but also cheerfully contributed to various benevolent purposes both evangelistic, and secular. One of the deacons bears the expense of the eucharist as he has been doing in previous years. A railway guard gave a special offering of Rs. 15 to provide the church with a beautiful and brilliant Rochester lamp. Another, a medical man, has vowed to bear the expense of lighting the church till his child (a boy) comes to his age and has kept up his promise for the last four months.

The church has commenced two new schemes during the year under review. A school by the name of "Mission Sunday School" has been opened and is held in the portico of the church after the morning services especially for the benefit of the Hindus that pass by. The large Sunday School pictures given by Miss Root are very useful to our work in imparting Scripture truths. The women are supporting a Bible woman of their own to work among the Catholics. We have also a regular church Sunday School of seven classes. I visit the Railway Station and distribute tracts and hand-bills to passengers.

Two of the European travellers of the 7th Huzzars, whom I visited have recorded in the city-guide book as follows:—"Paid a donation of Rs. 30 for mission work. Mr. Rowland showed us around the various schools, &c., of the American Mission which are certainly the most interesting part of the whole place; the native boys going through gymnastics at the High School are well worth seeing."

I feel much indebted to all the residents of the town and the foreign travellers for the help rendered and sympathy shown for my church during the year.

J. ROWLAND, *Pastor.*



## MADURA NORTH CHURCH.

It is one year since this church was established. It has a membership of forty-six communicants. Last year seven persons were received. Two men who are brothers have had some trouble with their wives, who stubbornly resisted their becoming Christians, but they have managed with great zeal to get rid of all the obstacles and to be reconciled to them. Of these brothers, the elder brought with him his mother, sister and nephew to join the church. Most of the church-members earn their livelihood by daily work yet to meet the church expenses they pay their offerings with great enthusiasm and cheerfulness. Some of these find work in the cotton-mill, where they refused to work on Sundays, when compelled by the head-officers of the mill. Having heard a gentleman ordering them to persuade their pastor to excuse their keeping the Sabbath, a boy replied "It is not the pastor who orders us to keep the Sabbath, but the God of the Sabbath. We will rather leave our work than disobey God's Commandment. The European was very glad at hearing this little boy and said that he would permit them to do as they pleased and give them their proper wages without any deduction for the absence on Sundays. They contrive to set apart regularly a portion of the small daily wages for the Lord and bring the collection to the church once in six months. I am greatly encouraged in my work by the great desire of the members to tell their relatives of the truth.

S. SIMON, *Pastor.*

## DINDIGUL CHURCH.

In reviewing the year, the church and myself I have abundant reason to be grateful to our heavenly Father and exclaim Ebenezer, for all His manifold blessings.

The work of the Lord in the town and its suburbs has been to some extent, progressing and prospering through the united labours of the station catechist and a select band of young men and boys. Besides being profited themselves by the means of grace, they in their turn, have devoted themselves to do good, by conversing with their class-mates and friends about the Saviour by bringing them to the young men's meetings and Sunday School, by distributing in the town English and Tamil hand-

bills, and devoting some of their holidays to preaching services in the adjacent villages. We observe to our satisfaction, that several of the long standing prejudices of the people have been removed by the above mentioned course; by the kind treatment of the patients daily in the Dispensary and in their houses as well and by the daily instruction, given to the boys and girls of the schools in the town, backed by the daily ministrations and prayers of the Bible women.

By the blessing of God and in answer to the fervent prayers of the church the oldest son of a prominent member of our church who was very sick has been wonderfully restored to health.

J. COLTON, *Pastor.*

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#### WESTERN PASTORATE, DINDIGUL.

Praised be the Lord for His having protected all the churches under my care, during this year, though there has been much scarcity of food among the people on account of the failure of rain.

Thirteen persons united with the church in my pastorate during this year and there were thirty-seven adherents. Four times the Lord's Supper was administered; fourteen infants were baptized. Twice were collected the Kalaya contributions which amounted to Rs 87. Four marriages were solemnized. There was but one death. Many of the church-members go up the adjacent hills and work for their bread on the coffee estates. The members get on well in the Bible studies fixed for every month. There has been no less number of attendance in the Sunday services. Five of the members read the Bible every day and tell their own people and others of Jesus, also distribute tracts and hand-bills and help us also in our weekly market preaching. We are glad to see that some of the members force their children to learn to read, and make them read the Bible for them, and listen to it. They wish them to learn Christian songs and sing them at home. They try to learn the Scripture verses by heart and recite them gladly when asked. One of the church-members having built a new house for himself got a copy of the Tamil Bible for the use of his family prayers and the

dedication of the house. There will be the greatest suffering among the Christians if there be not sufficient rain.

I have visited the churches on the hills four times during this year, held services and preached the Gospel in 33 villages, distributing about 400 hand-bills. I have also with my catechists preached the Gospel regularly every month in 127 villages exclusive of those on the itineracy distributing about 3,000 hand-bills, and in the two weekly markets of this circle. May God bless our work and the churches in His name who died for us and redeemed us.

A. SAVARIMUTTU, *Pastor.*

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### PASUMALAI CHURCH.

"I will praise thy name for thy loving kindness." I am glad to report progress in this church during the past year. There are nearly four hundred souls, men, women and children of four different villages, all told. Most of these live in Pasumalai itself as teachers and their families, students and servants. Next to this in size is the congregation at Kilanery which contains thirty-three souls. There were by profession of faith twenty-two additions to the church, of which thirteen belonged to Christian families, four to Romanism and five to Hinduism. One intelligent young man who was travelling about as a Sanniasi making inquiries as to the true way of salvation, was taken up, carefully instructed and baptized by the Rev. J. P. Jones in December. Christudasan is the first Brāhmin that has ever confessed the name of Jesus Christ in the Madura Mission. May he and his fellow-converts stand fast in faith, grow in grace and work for the Master as winners of souls.

A. BARNES, *Pastor.*

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### KOTTAIMEDU AND ANDIPATTI CHURCHES.

During the year 1892 three persons have made confession of their faith and been received to the Kottaimedu Church. The ordinance of baptism has been administered to six infants in Kottaimedu, and to ten in Andipatti Church. Eight church-

members have died, and there have been twenty-three deaths among members of the congregations.

A Pandaram whom I met first in Sambalputtur, and who has been reading portions of the Bible, and frequently conversing with me and with the catechists in regard to the miracles and teachings of Christ, has now come to live in Periakulam. He confesses that Jesus Christ is the true God. I have given him a copy of the New Testament, and he comes frequently to me to talk of what he reads. He says that Christianity is the only true religion and that he places his trust in Jesus Christ. I pray that he may be firmly established in his faith.

Twenty-two young men in the Kottaimedu Church are practising the song of "The Life of Joseph" and are singing it before audiences composed of many who are not Christians.

C. WILLIAMS, *Pastor.*

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### KAMBAM CHURCH.

Owing to the increasing distress for food many of those in the congregation have moved away to the Travancore Hills in search of work, but in the places to which they go, they make profession of their religion, avoid work on the Sabbath, and are faithful in prayer, and in proclaiming Jesus their Saviour. When I go to visit among them they come very gladly to the services bringing others along with them.

Three young men, who were working together in a tea factory gave up liberal wages very willingly, because they were compelled to work on Sundays.

There have been two remarkable blind men in my church, one converted from Hinduism and the other born of Christian parents. They are both faithful men, and having learned many Scripture stories and texts and lyrics, use them as testimonies to Christ, while wandering about in search of alms. They give a tenth in offerings of all they receive as alms. One has now wandered far away somewhere and has not returned. The other has been sent to a blind school and has learned to read. Lately he has returned home. He has a Gospel of John which he reads to his mother and other relatives in the village. When he goes for alms he takes his book with him, reads it and tells about the Lord who opened his eyes to see wonderful things.



In one of the itineracies recently a young man from Tinnevely after attentively hearing our preaching came to us privately, and told us that his parents were Christians and that as long as they were alive he had been a nominal Christian but that for eight years past he had walked as a heathen, rejecting the good advice of his sister and other relatives, but was now resolved to ask forgiveness of God and be a true Christian. Others who were careless, and neglectful of their duty, are now returning to a truly Christian life.

Much distress has been felt for food, by the poor people, but we are not discouraged, nor has any work been less faithfully pushed.

The losses in the congregations have been large. Sixty or more having died, or gone away to live out the hard times. Eight adults have been added to the church on profession of faith.

S. ISAAC, *Pastor.*

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### BODINAYAKANUR CHURCH.

During this year fourteen persons have been admitted to the church on profession of faith. I made three long preaching tours on the Devikulam Hills and in that time I was able to visit my own Christians scattered in more than ten different estates. I remained on the hills thirty-five days during the last tour. I have visited more hill villages this year than before.

When I went to the village Manoor to preach the Gospel I was asked by the people to remain there among them two days to do the Lord's work. On the second day a lot of people came to this village from their village Kanaickam to visit me. When I saw them I recognized the head man of them as a Christian, named Daniel, baptized by me six months ago. Daniel had brought his people to make them hear the words of the Gospel and his five brothers to receive baptism. This Daniel has taught his brothers about his Christ since his own conversion and taught them to have faith in Christ and prepared them to receive baptism. When I tried their faith I found that they were fit to be admitted to the church. Then as there was no church there, I took them to the stream near by and baptized them, giving them Christian names.



I am feeling much indebted to the gentlemen and their subordinates as they help me in my work and express real sympathy always and have contributed this year also towards our support.

Women's meetings are conducted by my wife regularly every week. The members have contributed Rs. 5 towards our support and Rs. 5 for religious reading books for themselves. One of the members who has gone lately to Travancore has sent her contribution Re. 1-0-0 by Money Order.

I am sorry to record that the church-member named Luke who has faithfully given tithes of all his income, died this year. We pray to the Lord to grant us fresh help for the coming year of grace.

S. VETHAMANIKAM, *Pastor.*

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#### SEVALPATTI CHURCH.

My pastorate, which is fifteen by fourteen miles in area, lies along the coast line of the Gulf of Manaar. There are Christians in twenty-nine villages, gathered from twenty-six different castes. Much scarcity has been felt from the failure of the rains to come in their season, but I bless God that He has prospered my work: the congregations show an increase of fifty-seven. There has been some persecution but the Christian people have been steadfast in their faith.

I am glad to report several cases of Christians, both men and women, who show their zeal for Christ by preaching to their relatives and neighbors. A flourishing school has been opened at Perunali and thirty-four Hindu and Mohammedan boys are taught the Scripture lessons as well as Christian lyrics with their daily lessons. Though the people are very poor they are very willing and not in any way behind to support their pastor, and to render assistance in building and repair of churches.

There are 155 members of this church, of whom eleven have been received this year by profession and twelve by letter: sixteen children have been baptised: six marriages were solemnized.

M. THOMAS, *Pastor.*

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## KAMUTHI CHURCH.

I am happy to state that the Lord has blessed us in having two new Marava family consisting of ten souls converted this year. Of these one man was a notorious extortioner, exacting grain, cotton seed, fowls, sheep, &c., by menaces and was well known in this region as a monster of mischief. When the people of this side saw him going with the pastor to villages to preach the Gospel, and kneel down in prayer, it was a great miracle to them and they said the pastor has some powder to fascinate people to embrace Christianity. Now this man is helped to learn to read the Scriptures. He has sent his two sons and two daughters to learn in the boarding schools at Arupukottai and we expect much good from them for the cause of Christ.

The other Maravan was in the habit of reading the Scriptures for a long time and the people of his village used to call him a Christian though he did not then openly profess Christ. In our first itineracy the party that went to his village brought the glad tidings, though the man and his wife were then absent from the village. We soon made a search and found them and exhorted them to embrace Christianity openly. They both were baptized and taken into the church.

One Vellala man who had heard the Gospel in the time of Mr. Taylor was secretly a Christian up to this time and is now openly so, by profession of his faith this year.

In this circle four churches have been built and dedicated this year and a terraced house with a thatched verandah is built for the pastor.

Three itineracies have been conducted this year. I am sorry to state that our Christians of this circle are going to Rangoon and other places owing to the severity of the famine. The famine is sore all over this side.

M. FAMES, *Pastor.*

## BATTALAGUNDU CHURCH.

There are 290 Christians in my pastorate. Three persons have been admitted to the church on profession of their faith this year. Four children were baptised. Seven families of thirty-three persons have formed a new congregation in one of

the villages. A Y.M.C.A. has been established this year by the endeavor of Mr. Jeffery, and they are coming on in their work regularly. One Mohammedan has bought a Bible and is reading it carefully with the intention of finding out the truth. A Komutty Chetty has also bought a Bible in Telugu and is reading it with a Brahmin Sastry. A Brahmin is reading the Bible in his house with Mr. Jeffery and myself every Thursday, and with several of his friends attends to what we read and explain. Our street-preaching and other meetings are regularly conducted. One member of the church who has lived a faithful and shining Christian life, recently died in great peace.

A. PITCHAIMUTTU, *Pastor.*

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### PALANI CHURCH.

Six women and two men have been admitted to the church on profession of faith. Of these one woman is blind. Twenty-one children have been baptized this year. One man who loved our Lord Jesus Christ was taken in his old age to his heavenly rest. I often visit a rich blind man. Although he is blind, he searches the books, especially the Bible through the assistance of others. A Mohammedan peon bought a Bible for examination. He said "This is the book, which I love to read." I visit each out station at least once in two months. As the famine is severe Christians are scattered in many parts of the province.

A. DAVID, *Pastor.*

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### KODAIKANAL CHURCH.

There are 308 Christians in this congregation, of whom 128 are communicants. The church has made good progress in spiritual matters during the past year. Peace and unity have prevailed. The evening prayer-meetings and regular Sabbath services have been as well attended as could be expected considering the distance of the church from the homes of the people, and the often cold and disagreeable weather.

One church-member who gives regularly Rs. 1-8-0 per month towards my support, gave also this year a calf worth Rs. 7 at the

baptism of his grandson. The mite boxes are opened once every year, and all contain on an average about Rs. 50 each time. One woman brought instead an English hen, which was sold at auction for Rs. 1-10-0.

Beside my ordinary pastoral duties, I have visited from time to time the ten village schools connected with this station in the hill villages. These schools are opened and closed with prayer every day.

I have visited on the itineracy twenty-three separate villages.

This station as well as the whole mission has felt a severe loss in the death of the Rev. J. T. Noyes, our beloved missionary father, who was faithfully working for the promotion of the kingdom of his dear Lord Jesus. Let us work faithfully and loyally as he did, and be prepared to meet him in heaven.

G. N. PAKIANADAN, *Pastor.*



# TABLES.

## No. I.

### Statistics of Congregations.

NAME OF STATION.	When first occupied.	NATIVE AGENCY.						Villages in which are Christians.	Congregations.	Men.	Women.	Children.	Total.	Gain or Loss.	Births.	Deaths.	Marriages.	Average Sabbath attend- ance.	Sabbath Schools.	Sabbath School attend- ance.	Men able to read.	Women do.	Children do.	AMOUNT RAISED BY CONGREGATIONS.									
		Ordained.																						Station Purposes.	Other Purposes.		TOTAL.						
		Catechists.	Bible Women.	Masters.	Mistresses.	Total.																											
Madura .....	1834	2	10	1	30	33	30	106	24	16	213	268	463	944	35	31	20	9	662	19	634	182	156	243	1273	8	3	336	1	2	1609	9	5
Dindigul .....	1835	4	16	2	2	40	16	80	68	38	462	474	757	1693	32	54	18	17	1135	2	330	271	139	179	731	6	1	340	31	1	1071	10	0
Tirumangalam .....	1838	1	18	2	1	13	2	37	54	39	469	434	676	1579	—	58	42	7	975	27	691	282	104	156	1026	2	10	110	4	1	1136	6	11
Tirupuvanam .....	1838	0	7	1	2	7	5	22	19	15	100	107	119	326	—	23	2	6	226	11	191	40	26	22	101	1	8	85	4	10	186	6	6
Pasumalei .....	1845	2	3	2	1	2	0	10	5	2	224	60	101	325	113	8	4	3	250	3	230	220	51	63	610	0	0	51	7	0	661	7	0
Periakulam .....	1848	4	18	1	2	22	8	55	55	37	671	778	1333	2782	5	92	65	32	1024	23	518	318	100	246	1061	0	6	55	15	11	1117	0	5
Mandapasalei .....	1851	3	33	2	5	14	10	67	110	64	1045	977	1610	3632	151	108	47	14	1690	40	1003	448	108	219	940	0	0	190	0	0	1130	0	0
Battalagundu .....	1857	3	8	1	2	17	10	41	28	18	199	223	447	869	16	24	13	3	520	20	580	119	70	136	477	2	3	49	11	1	526	13	4
Melur .....	1857	0	7	1	6	9	4	27	20	12	57	50	97	204	17	10	1	0	118	11	169	54	31	42	55	8	0	167	0	0	222	8	0
Palani .....	1862	1	7	0	1	17	9	35	18	12	141	166	319	626	—	23	12	5	580	14	420	72	34	89	89	1	10	56	2	7	145	4	5
Manamadurai .....	1864	0	11	0	3	16	9	39	30	23	150	159	272	581	17	19	9	4	364	7	198	58	41	103	103	13	10	134	5	2	238	3	0
Kodikanal .....	1867	1	2	1	1	6	3	14	2	2	74	72	162	308	2	7	8	1	140	2	60	63	48	527	527	13	9	12	0	0	539	13	9
Total .....	...	21	140	14	56	196	106	533	433	278	3805	3768	6356	13,929	322	425	252	97	7684	179	5024	2127	908	1489	6996	11	0	1588	7	9	8585	2	9



NAME OF STATION.	CHURCHES.	Date of Organization.	PASTORS.	Date of Ordination.	Present Membership.	Contributions.			ADDITIONS.				LOSSES.							Gain, or Loss.	Gain or Loss by Stations.	Present Membership Do.	Children baptised this year.	Baptised persons in Cong. not Communicants.			
						Rs.	A.	P.	Baptised in Infancy.	From Romanists.	From Heathen.	Total by Profession 1892.	By Letter from Madras Mission Churches.	From other Missions.	Restored to Church privileges.	Total.	Dismissed to Madras Mission Churches.	To other Missions.	Suspended.						Recommunicated.	Struck from Records.	Deaths.
Madura .....	Station .....	1834	Rev. J. Rowland .....	1890..	140	81	267	3	7	2	10	2	14	10	2	1	1	16	4	22	2	415	3	103			
	Madura West .....	1868		145	635	15	4	1	1	13	2	20	10	7	1	1	2	22	2	22	2	415	15	134			
	Madura East .....	1872		145	517	15	4	12	1	13	6	19	6	2	1	1	2	22	2	22	2	415	15	172			
	North Gate .....	1891		49	188	6	9	6	5	6	12	7	36	1	1	1	3	3	10	9	415	27	370				
Dindigul .....	Station .....	1835	Rev. S. Simon .....	1891..	136	502	6	0	9	1	10	2	15	2	2	2	2	4	1	12	24	478	9	137			
	Dindigul .....	1868		126	419	4	0	4	1	15	2	15	2	15	2	2	2	4	1	12	24	478	9	137			
	Puducherry .....	1872		56	61	0	0	4	1	15	2	15	2	15	2	2	2	4	1	12	24	478	9	137			
	Dindigul West .....	1891		110	89	0	0	4	1	15	2	15	2	15	2	2	2	4	1	12	24	478	9	137			
Tirumangalam .....	Station .....	1838	Rev. A. Clark .....	1872..	126	419	4	0	9	1	10	2	15	2	2	2	2	4	1	12	24	478	9	137			
	Station .....	1855		121	355	0	0	6	1	15	2	15	2	15	2	2	2	4	1	12	24	478	9	137			
	Mallankinaru .....	1855		121	355	0	0	6	1	15	2	15	2	15	2	2	2	4	1	12	24	478	9	137			
	Trinity .....	1885		88	340	0	0	2	1	15	2	15	2	15	2	2	2	4	1	12	24	478	9	137			
Tirupuranam ... Pasumalel .....	Station .....	1838	Rev. A. Perumal .....	1858..	179	661	7	0	14	4	22	27	4	53	16	1	1	17	36	56	12	88	8	171			
	Station .....	1845		179	661	7	0	14	4	22	27	4	53	16	1	1	17	36	56	12	88	8	171				
	Kottelmedu .....	1856		113	126	4	7	10	5	10	9	6	8	2	1	1	3	6	14	24	679	10	185				
	Andipatti .....	1859		172	259	2	0	3	1	5	8	3	9	2	1	1	3	6	14	24	679	10	185				
Periakulam .....	Kambam .....	1856	Rev. S. Isaac .....	1872..	80	67	2	5	1	1	7	9	9	9	2	1	1	3	6	14	24	679	10	185			
	Koilapuram .....	1856		114	224	8	11	1	12	14	5	4	5	1	3	6	14	24	679	10	185						
	Kombel .....	1856		114	224	8	11	1	12	14	5	4	5	1	3	6	14	24	679	10	185						
	Bodinayakanur .....	1859		110	229	11	10	1	12	14	5	4	5	1	3	6	14	24	679	10	185						
Mandapasaiei .....	Station .....	1851	Rev. S. Vethamanikan .....	1890..	86	84	0	0	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2			
	Station .....	1851		86	84	0	0	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2				
	Velaunani .....	1855		51	48	0	0	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1				
	Karisakulam East .....	1855		37	36	0	0	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1				
Mandapasaiei .....	Karisakulam .....	1855	Rev. M. Thomas .....	1873..	70	48	0	0	3	3	9	15	4	8	2	2	2	2	2	2	2	2	2				
	Kanjampatti .....	1855		155	180	0	0	3	3	9	15	4	8	2	2	2	2	2	2	2	2	2	2				
	Serapatti .....	1855		222	434	0	0	15	11	26	15	6	15	6	15	6	15	6	15	6	15	6	15				
	Arupukottai .....	1883		80	60	0	0	1	1	22	8	1	31	3	3	3	3	3	3	3	3	3	3				
Battalagundu .....	Karisakulam West .....	1855	" M. Eames .....	1870..	182	140	0	0	1	21	22	8	1	31	3	3	3	3	3	3	3	3	3				
	Kanadu .....	1855		55	100	0	0	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4				
	Paralechi .....	1855		94	152	2	6	2	2	1	3	7	2	2	15	6	15	6	15	6	15	6	15				
	Station .....	1872		73	86	10	2	2	1	3	2	1	3	2	1	3	2	1	3	2	1	3	2				
Mélur .....	Silukkurvarpatti .....	1872	" A. Pichelmuttu .....	1890	73	47	9	3	1	1	2	3	1	3	2	1	3	2	1	3	2	1	3				
	Annapatti .....	1872		51	97	1	10	1	1	2	2	2	2	2	2	2	2	2	2	2	2	2	2				
	Pommanpatti .....	1876		13	11	5	8	1	1	2	2	2	2	2	2	2	2	2	2	2	2	2	2				
	Chanderpuram .....	1878		56	222	8	0	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2				
Mannadura .....	Station .....	1857	" S. Jacob .....	1890	154	145	4	5	2	1	5	8	1	18	6	1	1	1	1	1	1	1	1				
	Station .....	1862		164	145	4	5	2	1	5	8	1	18	6	1	1	1	1	1	1	1	1	1				
	Station .....	1864		154	145	4	5	2	1	5	8	1	18	6	1	1	1	1	1	1	1	1	1				
	Station .....	1864		154	145	4	5	2	1	5	8	1	18	6	1	1	1	1	1	1	1	1	1				
Kodikanal .....	Station .....	1857	" G. Pakinadan .....	1889..	128	539	13	9	8	1	1	5	8	1	15	7	1	2	11	4	13	100	9	147			
	Station .....	1857		128	539	13	9	8	1	1	5	8	1	15	7	1	2	11	4	13	100	9	147				
	Station .....	1857		128	539	13	9	8	1	1	5	8	1	15	7	1	2	11	4	13	100	9	147				
	Station .....	1857		128	539	13	9	8	1	1	5	8	1	15	7	1	2	11	4	13	100	9	147				
Total					3882	8453	4	10	113	31	158	302	134	73	5	514	159	38	46	20	53	73	389	125	3882	274	4390

# No. III.—Statistics of Evangelistic Work.

NAME OF STATION.	ITINERACY.							WORK OF THE EVANGELISTS FOR HINDUS.					WORK OF THE BIBLE WOMEN.					BOOK DISTRIBUTION.				
	Number of Itineraries	No. of Encampments.	No. of days of Encamp.	Days Labor of Missionary	Total days labor of Native Agents.	No. of separate villages visited.	Hearers.	No. of villages visited.	No. of hearers.	No. of Bible Women.	No. of Persons under instruction.	Do. received this year.	No. of separate houses visited.	No. of hearers.	No. of Bibles sold & given.	No. of Test. do. do.	No. of Bible portions sold and given	Amount realised for Scriptures and portions.	No. of Tracts and Handbills.	School and other Books.	Amount realised for Tracts and Books.	TOTAL OF RECEIPTS.
Madura .....	7	19	30	15	500	150	37,556	116	4,475	30	1339	522	2520	46,445	77	96	811	Rs. 87	412,764	1968	Rs. 156	Rs. 243
Dindigul .....	6	10	50	...	300	710	21,260	203	12,420	21	50	21	320	4860	14	56	783	26	1030	4169	78	104
Tirumangalam	6	21	30	...	190	255	24,418	154	20,044	1	42	15	127	2251	26	22	198	20	4075	533	64	84
Tirupuvanam	5	12	36	6	338	208	8,908	40	5,200	2	62	16	481	4707	5	4	127	5	7	232	25	30
Pasumalei .....	2	6	26	11	108	93	8,084	59	1,644	1	48	16	98	1850	32	30	264	20	3500	1435	487	507
Periakulam ...	5	12	47	3	263	151	19,586	35	7,554	2	47	12	351	4716	35	8	386	28	11,400	2281	87	115
Mandapasālei	8	25	48	29	452	335	23,777	78	4,506	5	286	195	968	10,000	41	...	120	19	5000	523	225	245
Battalagundu	8	15	50	2	265	205	14,085	1023	8,560	2	15	4	220	5517	15	20	100	12	6,10,000	260	50	62
Mélúr .....	9	33	57	16	392	645	34,437	98	9,295	6	155	77	992	17,099	8	6	289	9	4649	586	56	65
Palani .....	5	5	25	...	135	161	17,098	...	.....	1	20	10	325	2683	3	16	373	16	4830	715	92	109
Mánámadura...	5	29	46	10	492	551	14,882	30	1,200	3	121	55	946	15,817	20	8	254	18	4016	1131	127	145
Kodikanal .....	4	17	36	...	240	23	4,450	54	7,130	1	9	6	54	579	8	13	78	3	1280	170	13	17
Total...	70	204	481	92	3675	3487	22,8541	1890	82,028	56	2194	949	7402	116524	284	279	3733	269	294,670	13,953	1464	1734

## Statistics of Educational Work.

NAME OF STATION.	PASUMALAI INST., MAD- URA GIRLS NOR. SCH. HIGH AND MIDDLE SCHOOLS.										STATION BOARDING SCHOOLS.							VILLAGE & STATION PRIMARY SCHOOLS.										HINDU GIRLS SCHOOLS.		Fees from all Schools.	Rs. A. P.		
	No. of Teachers.	Theological Students.	Normal Students.	Stu. on Roll in Col. Dept.	Stu. on Roll in H. Sch. Dept.	Do. on Roll in Mid. Sch. do.	Do. on Roll in Primary. do.	Total of Students.	No. of Schools.	No. of Masters.	No. of Mistresses.	No. of Pupils recd. in 1892.	No. of Pupils left in 1892.	M. Pup. on Roll in Mid. Dep.	M. Pup. on Roll in Prim. do.	F. Pup. on Roll Middle do.	F. Pup. on Roll Prim. do.	Total Pupils on Rolls.	No. of Schools.	No. of Masters.	No. of Mistresses.	No. of Christian Boys on the Rolls.	No. of Christian Girls on the Rolls.	Total.	No. of other Boys.	No. of other Girls.	Total.	Total of Scholars.	No. of Schools.			No. of Teachers.	No. of Scholars on the Rolls
Madura .....	13	...	...	50	88	92	230	...	13	17	3	23	15	38	61	353	414	452	621	430	1112	2194	2	2									
Fem. Nor. School .....	10	21	...	17	62	80	180	...	...	26	4	32	36	68	59	...	715	783	310	...	180	552	0	0									
Dindigul .....	10	...	...	...	73	104	177	...	19	24	12	1	80	25	105	411	18	429	534	1	2	34	568	1775	15	0							
Tirumangalam .....	...	...	...	...	...	...	...	...	9	7	5	6	7	13	183	27	210	223	...	...	...	90	1	3									
Tirupuvanam .....	24	19	70	43	95	138	79	444	2	1	...	3	3	6	32	2	34	40	...	...	223	82	13	0									
Pasumalei .....	...	...	...	...	...	...	...	...	22	22	5	112	31	143	349	14	363	506	2	3	58	564	215	5	11								
Periakulam .....	...	...	...	...	...	...	...	...	20	14	10	168	30	198	498	11	509	707	1	2	30	872	140	0	0								
Mandapasalei .....	...	...	...	...	...	...	...	...	12	11	4	45	22	67	258	32	290	357	3	4	71	489	249	0	7								
Battalagundu .....	...	...	...	...	...	...	...	...	8	9	4	7	3	10	235	2	237	247	1	2	42	289	219	3	0								
Méthur .....	...	...	...	...	...	...	...	...	14	16	6	37	19	56	406	45	451	507	1	4	92	599	201	4	0								
Palani .....	...	...	...	...	...	...	...	...	8	16	4	20	11	31	277	1	278	309	1	2	34	417	337	1	3								
Mánamadura .....	...	...	...	...	...	...	...	...	10	10	2	31	7	38	196	3	199	237	...	...	...	87	5	8									
Kodikanal .....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		
Total...	57	19	91	43	162	361	355	1031	7	11	13	126	57	26	117	7	157	307	161	161	48	564	209	773	3854	275	4129	4902	1950	1035	7278	10,455	3 19

### III. DONATIONS.

The following donations, received by those under whose names they are severally specified, are thankfully acknowledged.

REV. J. S. CHANDLER.

*For General Work.*

J. M. C. Dickey, Esq., Oxford, Pa.	...	\$	25	00
Friends through Mrs. Wyckoff	...		18	00
Friends in New Preston, Conn.	...		15	00
Mr. Wilsie	.....	£	1	0 0

*For Educational Work.*

Extra Cent a Day Band, North Wilbraham, Mass., for work in Sholavandan	...	\$	50	00
Miss E. M. Drury, Boston	...		25	00
Sabbath School, Eau Claire, Wis.	...		25	00
Northfield Seminary, Northfield, Mass	...		25	00
Sabbath School, 1st Congregational Church, New Haven, Conu.	...		20	00
Miss M. Sherman, Hampton, Virginia	...		20	00
Light Bearers, Haydenville, Mass.	...		20	00
Sabbath School, Wakefield, Kansas	...		19	50
Miss Evelyn Hall, Northfield, Mass.	...		15	00
Sabbath School, 1st Congregational Church, St., Cloud, Minn.	...		15	00
Mrs. Bertram, Monticello, Wright Co., Minn.	...		10	00

*For Village Work.*

J W. Stoneham, Esq.	Rs.	15	0	0
Friends in Auburndale for the East Gate Church...		1	Organ.	

REV. E. CHESTER, M.D.

*For the Dindigul Dispensary.*

Dindigul Taluq Board	...	...	...	Rs.	1,368	0	0
Dindigul Municipality	...	...	...	...	455	0	0



Joint grant of above for medicine ... ..	Rs. 650	0	0
E. E. Glazier, Esq. ... ..	100	0	0
Geo. S. Hickey, Esq. ... ..	15	0	0
Syed Mohaideen Sahib Avargal, Thank-offering ...	100	0	0

*For Mrs. Chester's Girls' School.*

Mrs. E. E. Glazier ... ..	100	0	0
A Friend in India ... ..	100	0	0
Dindigul Station Native Benevolent Society ...	120	0	0

*For General Evangelistic Work.*

E. E. Glazier, Esq. ... ..	200	0	0
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## REV. H. C. HAZEN.

Mr. and Mrs. A. L. Salsbury, Holly, N.Y. ...	\$ 25	00
Mrs. Jennie Hard " "	20	00
Other Friends " "	21	11
Presbyterian Sunday School, } for a Pasumalai Student }	" "	33 89
Willing workers for Melur Bible woman, Bath, Me.	27	00
A Friend for Bible woman ... ..	30	50
Miss F. A. Moores for Madura girl, Newberg, N.Y.	11	00
Miss M. S. Richardson, Milton, Mass., for Village Catechist ... ..	40	00
Mrs. Capron for Manamadura School Building ...	65	00
Mrs. S. W. Howland " "	Rs. 5	0 0
Miss Cora A. Cook " "	104	7 0

## REV. E. P. HOLTON.

*For Sciopticon and Slides.*

Ladies Aid Society, Hancock, Mich. ... ..	\$ 15	00
Sunday School Friends, Princeton, Mass. ... ..	10	00
Do. do. Chassell, Mich. ... ..	15	00
A Friend, South Weymouth, Mass. ... ..	10	00

*For Evangelistic Work.*

Y. P. S. C. E., Littleton, N. H. ... ..	40	00
Do. Mayflower Ch., Kingston, Mass. ..	22	00
Do. East Weymouth, Mass. ... ..	25	00

*For Educational Work.*

Primary Dept. S.S., Rockland, Mass. ... ..	12	00
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## REV. J. P. JONES.

*For Erection Cottages for Catechists.*

Union Church, Worcester, Mass.	\$ 150 00	Rs. 463	3	2
Piedmont Church, „ „	... 150 00	494	7	7
Mr. H. B. Lincoln, „ „	... 150 00	468	12	9
Mrs. Mee, Millbury, Mass.	... 100 00	321	8	0
Myron C. Davis, Memorial Cottage	... 150 00	455	1	7
Mrs. A. W. Coes and Miss Hastings, Worcester, Mass.	... .. 150 00	455	1	7
Millbury Cottage, Mass.	... .. 150 00	468	12	9
Miss M. L. Newcomb, Bernardston, Mass., Preachers	... .. 250 00	772	0	0
One Cent a Week Bible Society, Talas, Turkey, for Bibles	.. .. 8 80	29	0	2
Miss Mary E. Jenkins, Yarmouth, N.S.	50 00	164	13	2
Mrs. Ellen B. McClenning for a Student	25 00	79	1	2
Welsh Cong. Church, Rome, N. Y.	... 20 00	62	8	1
1st Cong. Church, Johnston, Pa.	... 18 25	58	10	9
Mrs. Grace Lobdell, Marietta, O.	... 30 00	96	7	2
Ladies Society, Presbyterian Ch., Balti- more	.. .. 5 80	17	3	1
Mrs. A. W. Coes and Miss Hastings' Scholarship	.. .. 25 00	75	13	7
Rev. D. W. Goodale	... .. 5 00	15	10	0

## MISS B. B. NOYES.

*For the Support of Girls in the Madura Girls'  
Normal School.*

Y. P. S. C. E., Winter Hill Church, Somerville, Mass.	... \$ 15 00
Cong. Church S.S., Dallas, Texas.	£ 12 6 0 = 60 00
Mrs. F. W. Owen, Morristown, N. J.	... 25 00
Mrs. S. B. Capron, Chicago	.. 19 00
Walnut Hills Congregational S.S., Cincinnati, Ohio	30 00

## MRS. J. T. NOYES.

*For Kodaikanal Tamil Church Building Fund.*

Mrs. S. W. Howland, 3rd donation	... Rs. 10 0 0
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## REV J. C. PERKINS.

Mr. and Mrs. E. L. Ensign, N. Y.	...	Rs. 202	8	0
Miss A. Marston, London	... ..	359	0	0
Rev. and Mrs. White	... ..	182	0	0
Friend in Newton Center, Mass.	... ..	256	10	0
Sunday School, Higginum, Conn.	... ..	62	8	0
Valley Church, Orange, N. J.	... ..	185	4	0
East Windsor Sunday School	... ..	53	0	0
3rd Cong. Church, San Francisco	... ..	92	0	0
Mrs. Smith, do.	... ..	45	0	0
Mrs. Ekley, do.	... ..	46	0	0
Mr. Gore, do.	... ..	46	0	0
Faith Church Mission Band, Baltimore, M. O.	... ..	135	0	0

## THE MISSES ROOT.

Mrs. Milton Barber, Warsaw, N. Y.	... ..	\$ 25	00
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## Items from the Statistical Tables.

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Population of Mission District .....	.....	2,103,000
Ordained missionaries on the field .....	.....	12
Missionary ladies, married and single ..	.....	16
Stations .....	.....	12
Ordained native agents .....	.....	21
Villages containing Christians .....	.....	433
Adherents .....	.....	13,929
Persons able to read.....	.....	4,524
Average attendance at Sabbath services	.....	7,684
Sabbath schools .....	.....	179
Average attendance at do. ....	.....	50,24
Communicants .....	.....	38,32
Additions by profession .....	.....	302
Total additions .....	.....	436
Contributions .....	Rs. 8,585-2-9	
Bible women .....	.....	56
Persons under instruction by do. ....	.....	2,194
Hearers addressed by evangelists .....	.....	82,028
Do. do. on itineracies .....	.....	228,541
Bibles and Testaments sold and given.	.....	563
Scripture portions do. ....	.....	3,733
Schools of all grades ... ..	.....	195
Teachers .....	.....	340
Pupils .....	.....	7,278
Fees .....	Rs. 10,455-3-10	

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